The Christian Century

PUBLISHED WEEKLY

World Tensions; Unity in Christ

By Eivind Berggrav

What Is the World Council?

By Kathleen Bliss

Laymen Discover Their Vocation

By J. Irwin Miller

A Mind of Its Own

New Central Committee Organizes

SEPTEMBER 15, 1954

In This Issue

EIVIND BERGGRAV

became a world figure when, as primate of the Church of Norway, in the days of the nazi occupation of his country he held his church in steady opposition to the fascist tyranny. Since then Bishop Berggrav has served as one of the first presidents of the World Council of Churches and as a member of its Central Committee. It is hardly an exaggeration to say that during the sessions of the Evanston assembly Bishop Berggrav steadily developed into the most popular member of that body.

J. IRWIN MILLER

is an Indiana businessman, whose office is in Columbus, where he heads the Cummins Engine Co., manufacturers of diesel engines, and the Irwin-Union Trust Co., but whose business interests range over large sections of the nation. He studied at Yale and Oxford. He represents the Disciples of Christ on the General Board of the National Council of Churches and is also active in the department of the church and economic life of the N.C.C.

KATHLEEN BLISS

is a graduate of Cambridge who, with her husband, the Rev. Rupert Bliss, served in India from 1932 to 1939 as a missionary under the London Missionary Society. In 1940 she joined the staff of the *Christian News Letter* of London, and after the retirement of its founder, J. H. Oldham, in 1948, she became its editor. She is on the editorial board of the *Ecumenical Review,* and served on the advisory commission of theologians which prepared the report to the Evanston assembly on the main theme, "Christ—the Hope of the World." In 1949 the University of Aberdeen conferred on her the honorary degree of doctor of divinity.

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The Christian Century

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Coming Events

Sept. 16-21. National Woman's Christian Temperance Union Annual Meeting, Lexington, Ky.
Sept. 17-19. Southern California Council of Protestant Churches and Annual Ecumenical Conference, Idyllwild Pines, Calif.; Göte A. V. Hedenquist (Sweden), Frank Northam (England), George Chacko (India), guests.
Sept. 20-23. Evangelical and Reformed Church General Council and Related Committees Semiannual Meeting, Winston-Salem, N. C.
Sept. 20-24. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
Sept. 23-27. Natonal Council of
Sept. 23-27. National Council of of United Church Women Secretarial Conference, Ocean City, N. J.
Sept. 26-29. Greater Dayton (Ohio) Church Federation Family Life Conference; Richard E. Lentz, leader.
Sept. 26-Oct. 1. Christian Education Week.
Sept. 27-28. Fourth Annual North Conway Conference on Alcoholism for New Hampshire Clergy, North Conway, N. H. (Sponsorship: New Hampshire Council of Churches, Roman Catholic Bishop Matthew F. Brady of Manchester, New Hampshire Department of Health's Division on Alcoholism.)
Sept. 30-Oct. 6. American Lutheran Church 13th Biennial Convention, Beatrice, Neb.
Oct. 1-Feb. 15. Graduate School of Ecumenical Studies (3rd Semester), Bossey, Switzerland.
Oct. 3. Worldwide Communion Sunday.
Oct. 4-9. United Christian Youth Mission (N.C.C. Division of Christian Education), Naperville, Ill.
Oct. 6-7. General Commission on Chaplains Semiannual Meeting, Washington, D. C.
Oct. 6-13. United Lutheran Church in America Biennial Convention, Toronto, Ont.
Oct. 8-10. Methodist Church National Conference on Family Life, Cleveland.
Oct. 8-10. Student Volunteer Movement 17th Quadrennial Planning Committee, New York city.
Oct. 8-14. N.C.C. Joint Department of Stewardship and Benevolence Stewardship Institutes, South Dakota.
Oct. 10-17. Churchmen's Week (N.C.C. General Department of United Church Men).
Oct. 10. Men and Missions Sunday.
Oct. 17. Laymen's Sunday.
Oct. 13-17. Christian Business Men's Committee International 17th Annual Convention, Los Angeles.
Oct. 14. Japan International Christian University Foundation Board of Directors, New York city.
Oct. 15-17. Presbyterian, U.S., Quadrennial Churchwide Men's Convention, New Orleans.
Oct. 18-21. Presbyterian, U.S.A., General Council and Committees, New York city.
Oct. 19-20. National Lutheran Council Commission on Younger Churches and Orphaned Missions Semiannual Meeting, New York city.
Oct. 20-25. Evangelical United Brethren Women's Society of World Service Quadrennial Convention, Kitchener, Ont.
Oct. 21-Nov. 3. Moravian Church Provincial Boards Semiannual Meetings, Bethlehem, Pa.
Oct. 22-29. Lutheran World Federation Commission on World Missions, Hoekelum, Holland.
Oct. 24. United Nations Sunday.
Oct. 24-30. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, SEPTEMBER 15, 1954 NUMBER 37

EDITORIAL

FOR THE FIRST TIME since World War II ended, the world's food production last year increased faster than its population. Food production went up nearly 3 per cent in 1953, while population gained only 1.5 per cent. These figures are in one of the reports awaiting delegates to the Assembly of the United Nations when it convenes in New York next Tuesday. The report comes from the U.N.'s Food and Agriculture Organization—the most dependable source in existence. It is not likely to command many headlines. Yet it may be, so far as the prospect for lasting world peace is concerned, the most important report to come before the U.N. There is cause for rejoicing in the fact that the world is once again growing food faster than babies. But there is no ground for complacency. This is still a hungry world. "Fully half the world's people," says the report, "are still inadequately housed, clothed and nourished." Latin America is still producing less food than new population, and the favorable margin remains perilously narrow in the Far East and Oceania. Moreover, the old problems of surpluses (wheat in the U.S., Canada, Australia and Argentina; sugar in Cuba; coffee in Latin America) are still unsolved, while the failure of retail food prices to go down when farm prices have been falling (23 per cent in Canada last year; 17 per cent in the U.S.A.) shows that the riddle of distribution is still a riddle. One question this report raises: Why is it, with a competent international agency available such as the U.N.'s FAO, that the United States refuses to seek a solution of its problem of surpluses in a hungry world by calling for the help of the world body?

This Is Still a Hungry World

Why Must Germany Be Rearmed?

SIDE BY SIDE on the morning newspaper's front page stand two headlines. At the top of column two: "15 Years Ago Today: A Madman on German Radio." It is a reminder of the way in which Hitler launched his invasion of Poland, and so precipitated World War II. At the top of column three: "Britain Asks 8 Nations to Germany Talk: Would Seek Plan for Rearming." Scattered through the paper there are dispatches from various capitals, all developing the same theme, namely, that now EDC has been buried by the French National Assembly, no alternative exists but for the United States, Great Britain and the other NATO nations to find a way of rearming West Germany. The radio pundits, likewise, are singing the same tune. Could it be that it originates in one place and that the unison chorus is being directed by one conductor? Whether that is so or not, how true is it that the very nature of international life requires that now and speedily Germany must be rearmed? We have heard and read reams of words about nature's abhorrence of a vacuum and how inevitable it would be, if Germany were to remain unarmed, that the Russian juggernaut by a sort of law of higher political physics would plunge in and overrun the country. Is this as certain as the talk about the effects of military vacuums makes it sound? Is it not at least conceivable that, in pursuit of its long-range purposes, Russia might be content to have an unarmed Germany on its western front for the next ten, or even twenty, years? And is it not also conceivable that a rearmed Germany in much less time than that might build up again the same sort of military crisis Hitler brought to an explosion only fifteen years ago? The press recently has carried reports and photographs of the old German army *Stahlhelm,* revived under Marshal Kesselring, in uniforms, steel helmets and army boots parading through German streets and holding mass meetings in German cities. Is there no warning here to those who tell us that peace and security go hand in hand with a new German army, led by Hitler's veterans, goose-stepping along the streets of the Rhineland or under the shadows of the again clanging forges of the Ruhr?

The National Council Is Determining Its Future

ON THE DATE of this paper the General Board of the National Council of Churches convenes in New York for its last meeting before the General Assembly meets in Boston. It faces two very important questions. It must decide what to do with the long-debated and often postponed statement on the church and the economic order which represents the best thought of its department on that subject. And it must receive and act on the report of the Headquarters Committee of Ten. Last week we published (page 1070) a document which purported to summarize the reasons why the committee recommends New York as the site for a permanent headquarters of the council. The "single most important consideration" was "proximity to denominational headquarters, boards and agencies of the council's constituent communions." Figures were presented to show that about one-third of these are located in New York and others are near by. But there was no indication that the Committee of Ten took into account the number

of denominations which are considering moving their offices to a more central location, or what effect a decision by the National Council to move would have on denominational decisions. The committee recommendation placed proximity of headquarters to the center of Protestant population in second place, and made certain recommendations based on geographic considerations. Again, its argument was based on completely static here-and-now reasoning. Why should the council plan to serve only its present member denominations? If it decides for a central location, that decision will give impetus to the transfer of denominational headquarters toward their people, and it will advance by years or decades the time when all the major denominations in the country become members of the council. Isn't that worth planning for? The National Council has not yet proved that it can be anything but a regional, east-coast organization. The report of the Committee of Ten gives little evidence that the organization is capable, in its present location, of becoming a *national* council, extending its services equally to the churches in all parts of the country. It provides even less evidence that it has anything to offer churchmen who believe that the churches must base their strategy on the future, rather than be bound by patterns set in the 18th and 19th centuries.

Army Will Return to Tough Training

KOREA, according to the army command, taught that good soldiers cannot be produced by kid-glove training methods. Only soldiers who have been toughened by harsh treatment, say the men in the Pentagon, turn out to be any good in combat or survive if they are caught in rigorous campaigning or have to undergo the grueling experiences of prisoners of war. So all that talk the country heard when UMT was being pushed about the "new army" in which officers and non-coms would treat recruits like younger brothers on a Christian Endeavor picnic is out the training camp window. From now on, acting on a report drawn by a panel of a brigadier general and six colonels, the boys who are drafted will be put through training as tough and brutal as that in the volunteer Marine corps. Incidentally, one of the first changes is to drop the word "boys." By the time the army gets through with future draftees, it is determined that there shall be nothing boyish left in them. In a long article describing the new army policy, a writer for the Associated Press says that the panel which framed it was working on the premise that "the army is around to admitting—at least within its ranks—that a democratic army in a democratic country does not work." One colonel who shared in writing the new directives is quoted, anonymously, as saying that the American army learned in Korea what the Russians learned after the 1917 revolution. "The Russians experimented with friendly cooperation. They abolished the salute and except for actual duty hours everybody was treated the same. Fraternization between men and officers was encouraged. It didn't work. They got their tails whipped off in the war with Finland. They had a big shakeup and now they have the most rigidly disciplined army anywhere." One of the first moves toward installing the new "tough" system is to restore the power of noncommissioned officers to handle (or manhandle) recruits as they please. A second will be to ask Congress to amend the recently enacted uniform code of military justice to restore the power of officers to order punishments for minor infractions on the spot. The Pentagon may be right about what is required to make a good soldier. But if it is, the propaganda for UMT will need a lot of overhauling before it can be trotted out again.

Says Atom War Dooms Man

UNLIMITED atomic war would not be possible, according to one of England's leading scientists. Edgar Douglas Adrian, physiologist, Nobel Prize winner and president of the British Association for the Advancement of Science, is a man whose attainments compel respect for his opinions. He opened the 1954 meeting of the British association at Oxford by declaring that the human race could not survive if more than a few thousand large atomic bombs were exploded, regardless of where they fell. "We must face the possibility," he said, "that repeated atomic explosions will lead to a degree of general radioactivity which no one can tolerate or escape." He did not condemn the scientists whose discoveries have led to this eschatological threat, because any kind of discovery may be used for evil ends. He cited as examples of possible scientific discoveries "almost as grim as genetical deterioration in a radioactive world," the use of drugs or systems of education which "would make us all do as we are told," methods of "producing radical conversions to a new system of belief" and a "knowledge of new ways of arousing patriotic ardor." Dr. Adrian pointed out that only very desperate people would resort to the collective suicide of atomic extermination, but that we have to remember "that they can be made desperate, and that is the end we must guard against." He anticipated that the most hopeful new developments will occur through teamwork in the social sciences. We hope he is right. We cannot forget that statement by an American congressman who is on the inside of atomic experimentation that hydrogen bombs can soon be made in small sizes and in quantity. Isn't it about time for the nations to combine and set their best brains to work on a crash basis to produce peace? Or was that what the world expected the Second Assembly of the World Council of Churches to do?

Japanese Mourn Atomic Victim

BONDS among the Japanese people are in some ways stronger than the ties among the people of any other nation. While the emperor has renounced his former claim to divinity, he continues to be the symbol around which the nation rallies in familial loyalty. This deep feeling is an element in the reaction of the Japanese to the approaching death of Kuboyama, radio operator on the fishing ship which was dusted with radioactive ash after the hydrogen bomb explosion at Bikini atoll last March 1. Kuboyama and the 22 other crewmen of the "Lucky Dragon" were fishing outside the prohibited zone, but the violence of the

blast was greater than the scientists anticipated, and the fall-out of atomic ash was something new. The Tokyo bureau of the Associated Press says: "Nothing has shaken the Japanese like this since Emperor Hirohito told them they must lay down their arms and endure occupation for the first time in 2,000 years of history. At Kuboyama's bedside there are the specters of the tens of thousands of men, women and children who died in the atomic fires at Hiroshima and Nagasaki. All the rancor, regret, bitterness and grief over the wartime atomic bombings has welled up into an almost hysterical national concern for the Bikini victims." The A.P. is not indulging in a figure of speech, so far as most Japanese are concerned, when it refers to specters. To most Japanese the dead of Hiroshima and Nagasaki are alive. Their restlessness is believed to be greater because the United States did not apologize for the accident to the crew of the "Lucky Dragon." Our offers of compensation came late and were made without the evidence of deep regret which the Japanese felt they had a right to expect. Some Japanese believe that the Hiroshima and Nagasaki atomic bombs used them for guinea pigs, and the word came into use again after Bikini. We should apologize, should compensate the families of all the victims of our experiments, and should then declare, as the Evanston assembly of the World Council urged, that we will conduct such experiments hereafter only on our own territory or in places which the United Nations approves.

Greece Brings Cyprus Issue Before U.N.

NEXT TUESDAY the General Assembly of the United Nations is to reconvene. Nothing on its docket is loaded with more potential trouble than the Cyprus question. Greece has served notice that it will ask the U.N. to vote for and supervise a plebiscite to determine whether the inhabitants of that island want it to become a part of Greece. Great Britain will oppose putting the issue on the agenda on the ground that it is a purely domestic British affair—the same ground on which France has opposed U.N. action on North African questions. It is believed that the United States will support the British contention and that Greece has little chance of getting anywhere with its demand. It is not probable that if Greece took over Cyprus that island would be better governed or its inhabitants as well off as they are today. However, the mounting agitation illustrates once more the fact that, in these multiplying instances where nationalistic emotions gain full sway, logic and political realism hardly count. Everything the British say about the advantages the Cypriots gain from British rule may be true. But it is irrelevant. The Cypriots want *enosis* (reunion with the Greek motherland), and that is all they are willing to consider. The years of agitation for *enosis*, led by the Greek Orthodox Church, have produced a state of mind where first the Cypriots and now the Greeks—traditionally strong Anglophiles—are incapable of responding to any lesser concession. Agitation in the eastern end of the Mediterranean directed against Britain and any power which supports it will not end until *enosis* is granted. The Communists will certainly take advantage of that fact. Greece is reported to be ready to accept a nominal grant of sovereignty over Cyprus, accompanied by retention of all British bases on the island, as satisfaction of its desires. So, it is said, are the Cypriots. If true, it would be far wiser for the British and their supporters to make a deal at the U.N. on this basis than to precipitate longer and noisier agitation, all of it grist for the Kremlin's propaganda mill.

Tension Continues within French Priesthood

NOT MANY AMERICANS have realized that the Vatican has undertaken a double-barreled purge of reform movements in the French Roman Catholic priesthood. A good deal of attention has been given the efforts to rid the "worker-priest" crusade of any Marxist tinge and to bring its members under a discipline which would suppress unwanted innovations. But interest in the fate of the worker-priests has obscured the stern treatment dealt to the other wing of the evangelistic Mission de France—the wing devoted to work in rural regions where the Abbé Godin and other pioneers of the movement declared the population had become almost completely dechristianized. This movement also had its seminary for training priests closed and its 300 priests told that their vocation was under Vatican scrutiny. On August 15 the pope issued a new constitution for these rural priests. This confirms their status and aims, but they are taken out of the control of the French bishops and put under a special *prelature nullius* —an office with episcopal authority but answerable directly and only to the pope. Evidently Roman church authorities mean to guard against any further possible experimentalism on the part of the rural priests. Meanwhile, what has happened to the worker-priests? They were ordered to give up all jobs in industry and positions in labor unions by March 1. A few of them, members of tightly disciplined orders (especially the Jesuits), obeyed without a murmur. But the well informed Swiss Evangelical Press Service states that, as of August 1, of the approximately 100 worker-priests less than half had bowed to the church's command. Of the 78 who publicly refused to obey, only 18 have done so to date. Only two, however, have been punished; the bishop of Marseille placed an interdict on them. Rome and the French hierarchy are proceeding with extreme caution in the cases of all the rest.

Town Ignores Preacher and Integrates Schools

HOBBS, NEW MEXICO, had its brief moment on the front page when a Baptist preacher, the Rev. W. T. Carter, tried to start a public uprising against the ending of racial segregation in its public schools. Proclaiming that God ordered Noah to segregate the races and that "there is no place in the Bible where Jesus Christ nullified the law," Mr. Carter predicted riots if the school board's resolution for desegregation went into effect. School opened August 30; Negro teachers taught predominantly white classes; Negro pupils attended what had been white schools. There was no trouble. ¶The American Friends Service Committee has decided to end distributing clothing to Korean refugees through the army and, after October 1, to have Church World Service handle the distribu-

tion. ¶Metropolitan Antony Bashir, at the annual convention of the North American archdiocese of the Syrian Orthodox Church, predicted that before long all Orthodox churches in this country will form one church, with services in English. Second- and third-generation Americans, the metropolitan said, are beginning to outnumber immigrants in all the Orthodox churches. ¶Colombia's president, Gustavo Rojas Pinilla, says that his recent remarks on the danger of Protestantism in his country (see Sept. 1 Century) have been misinterpreted and that there is complete religious liberty. His minister of the interior says much the same thing. Both men, however, are against "proselyting," which is becoming a semantic battle-cry the world around. Meanwhile, the U.S. embassy in Bogotá says it knows nothing about any recent attacks on Protestants. ¶John Forrester-Paton, who died while serving as a delegate from the United Free Church of Scotland to the Evanston Assembly of the World Council, was perhaps Scotland's most prominent Christian layman. He was president of the World Alliance of the Y.M.C.A. ¶Corona Presbyterian Church, Denver, is being rebuilt. This is the church in which Mrs. Eisenhower grew up. The new pulpit to be installed shortly will be a gift from President and Mrs. Eisenhower and Mrs. Eisenhower's mother, Mrs. John S. Doud. ¶Church World Service has already shipped by air a million vitamin tablets as an initial installment on a $135,000 program of aid for the victims, mostly Muslims, of Pakistan's flood disaster. Distribution at Dacca will be through the East Pakistan Christian Council. ¶Eastwood Baptist Church, Syracuse, New York, claims that the stained glass window bearing the symbol of the World Council of Churches, to be unveiled on September 19, is the first such ecumenical church window.

Central Committee Knows Its Own Mind

[EDITORIAL CORRESPONDENCE]

Evanston, Ill., September 2.

TO NO ONE'S SURPRISE, W. A. Visser 't Hooft was re-elected general secretary of the World Council of Churches at the first meeting of the new Central Committee. It was hardly more surprising when Franklin Clark Fry was elected chairman and Ernest Payne vice-chairman by this core element of the World Council. Not quite so expected was Dr. Visser 't Hooft's introductory plea that this committee of ninety be a strong committee. With good Protestant justification he urged a check-and-balance relationship between Central Committee and secretariat, with initiative and vigor proceeding from each, directed toward the other.

What could not have been expected, however, was the alacrity and verve with which the Central Committee made itself strong in its very first, brief organizational session. Meeting in the Great Hall of Evanston's First Methodist Church a few hours after the World Council assembly's closing service in the sanctuary, with the officers of the church waiting in the lounge to receive the new presidents, the Central Committee took its own matters into its own hands. Having been dutiful about the nominations presented, having received the agenda for their meeting prepared beforehand, the committeemen took off on their own tack.

The business they turned to was of their own devising. It was a postmortem on the Second Assembly. Apparently everyone had something to say about that, and most of them said it. There was general and genuine appreciation of the arrangements and the preparations for the Evanston assembly. But there were lessons for future assemblies to be learned there, and the Central Committee took its own good time to point out those lessons while they were vividly in mind.

I

Martin Niemöller led off with a complaint that was to come up again and again: that the whole tempo of the meeting was too fast for delegates who did not speak English fluently. His colleague, Bishop Lilje, chimed in with the remark that it was not just the tempo that made the trouble, but the great difference in method and mentality between Europe and America. The visitors from abroad were simply baffled by the technical details involved in getting to the platform to make a speech. Later, President John Baillie and Reuben Nelson assured Lilje that this had nothing to do with national mentalities: Britons and Americans were as inhibited by McGaw hall and the cumbersome platform procedure as were the Continentals. Bishop Lilje made his lengthy remarks on Tuesday evening in strong, swift German, explaining at the end in his excellent English that he had spoken in his own language this time because he wanted for once to make a real speech instead of just more of his Evanston stammerings in a foreign tongue!

Angus Dun started a whole string of supporting speeches with his criticism of the procedures used for drafting messages and reports. He too pleaded for more time for personal contacts between delegates, more time for the churchmen just to get together. Niemöller especially seconded this, complaining that in the whole time at Evanston he "had not had time for *one* personal contact of a really intimate kind." Bishop Dun started another chain of comment with the suggestion that the whole assembly process moved too exclusively from the top down. It would be his idea to encourage groups of delegates to get together and let *them* generate the concerns, which would then be lifted to the attention of all. Philippine Bishop E. C. Sobrepena chimed in here to charge that in group meetings the chairmen and secretariat tended merely to have their ideas approved by the group, rather than eliciting new ideas. He was also somewhat miffed by the few fluent, facile talkers who dominated discussion.

Professor H. C. W. d'Espine of Switzerland was disturbed by the lack of lay participation in the assembly, and by the fact that even fewer laymen had been enlisted in the preparations for the assembly. He was convinced for one thing that if European laymen had been involved in greater numbers there would have been much greater European-American harmony, the laymen of the continents being much nearer each other's attitudes than are the theologians and preachers. American J. E. Wagner quoted a random

remark: "We've got to find some way to save the World Council of Churches from the theologians." His suggestion was that many more capable laymen and even an occasional parish minister be added to preparatory commissions. German Wilhelm Niesel came back to the complaint that the whole assembly was too much arranged beforehand. He was especially concerned that the nominating committee had not been able to find for the presidium one worthy layman in all the vast assembly.

The thoroughness of the preparations was alternately admired and deplored. Niesel complained that the machinery of the occasion was so massive that the Holy Spirit just could not break through. The program was too well set in advance. It ought not to be necessary for the assembly to treat *all* the problems of the world every time it meets. The participation was too well developed: the place was overpeopled. Bishop Lilje reported some feeling that the questions for study had been too thoroughly prepared, too. The massive documents submitted at the start may have inhibited the delegates' discussion. Pierre Maury said it for himself: "We were so prepared that it was all a little tired." Especially was this true of the theme, he thought. With a marvelous "whoosh" and an almost balletic lift he demonstrated the effect Christian hope ought to have—instead of which we've talked it flat, he mourned. "From this moment on we ought not to talk about it any more!" (Maury on plenary sessions: "Myself, I went to the refreshment tent where it was quiet and cool.")

II

Canon W. W. Judd, Charles Taft (sitting in for President Nathan Pusey) and Bishop Oxnam discussed rules, reports and preparatory commissions. But the most serious issue of all was raised by President Henry Knox Sherrill. He was sure that theological questions of great depth and intricacy should not be voted on by a huge assembly. There is something wrong when a *Chicago Tribune* headline can blare, "World Council Split on Second Coming of Christ." Strange as it seems to democrats, some matters do not depend on a majority.

Bishop Sherrill's strictures stirred the deepest response of the evening, so he was appointed chairman of a subcommittee set up on the spot to begin at once to draw up suggestions for the next assembly. The Central Committee had brought up this whole question itself, gave most time to it, and followed up with decision and action. Before the Central Committee adjourned on Thursday the subcommittee had codified the suggestions for use six years hence. There will be fewer plenary sessions then—if the Central Committee has its way, and it's a safe bet it will—with the assembly centering in the sections. Much information that is printed will not be duplicated in speeches. Themes will be introduced by just one speaker. Panel discussion might be attempted. The emphasis will be on freer, more informal discussion between delegates and accredited visitors, with less focus on the public. Reports may be the responsibility of the sections, with the assembly asked to debate and adopt only resolutions brought out by the sections. New rules are to be formulated. There is no great compulsion felt to have a main theme next time. And when presidents are nominated six years hence, the nominating committee will first have held hearings open to all delegates.

Dr. Visser 't Hooft had asked for a strong committee; almost before the words were out of his mouth, he had one. The committee made it hard for him to miss the fact. The general secretary, a brilliant translator in apparently any language, himself was called on to relay in English all the politely implied criticisms his voluble German colleagues had on the arrangements for which he had been ultimately responsible. He gave the recitation all he had. Some of the speeches even gained in his version. And he forbore all editorial comment, though he might well have pointed out as others did that the Evanston arrangements had at least done more to bring the World Council to the much discussed grass-roots than six years of talk had. Visser 't Hooft is strong, too, but on this occasion his strength was analogous to God's omnipotence, which shows itself even more in restraint against provocation than in free action.

III

There is something about this strong committee and its strong servant which made the frequent referral of questions to committees and to study more than a routine maneuver. An observer was absolutely sure that when a joint Bible study project was set up with the United Bible Society, when the whole subject of the "Basis" was given to a subcommittee with orders for international hearings, when the prickly subjects of Israel and the End, and Proselytism and Religious Liberty were assigned for study, when the church and rural life was recommended for special investigation—one could be certain that more will be heard of all these, and that things will really happen before the next meeting of the Central Committee in Geneva, August 2-9, 1955.

There was still another strength in sight at these meetings. The new chairman of the committee of ninety is an extraordinary parliamentarian and moderator. All Dr. Fry's resources and resourcefulness were tested. There were tense moments, moments as full of danger as any yet encountered to the World Council of Churches in its present setup. There was exasperating pettiness, but the chairman refused to be exasperated. There were tedious harangues by humble members, to which the chairman was attentive and generous. There was some irresponsible weight thrown around at the highest level, to control which the chairman set himself, courteously but adamantly. There was one long session from which delegates emerged pale and shaken. Dr. Fry was paler than any of the others, but he was not shaken. Leadership abilities like these would never be safe by themselves. In tension with a sound committee and a firm secretariat, they promise a vibrant activity ahead. There was nothing perfunctory in the Bishop of Chichester's concluding thanks to Dr. Fry for his "courtesy and wisdom in handling our affairs."

Vigorous debate greeted the assembly's mandate that approaches be made to member churches and nonmember churches for intercession with their governments in behalf of world peace. For a while it appeared that the ninety might be backing away from the resolution of the six hundred. But in the end a committee was appointed to see to the business. Dr. Fry, Dr. Visser 't Hooft and the Bishop of Chichester will do their best, and if a way is opened the U.S.S.R. will be on their itinerary.

Mind-, flesh- and bone-weary, the human remnants of

three weeks of concentrated ecumenics (five for some who worked in the Ecumenical institutes before) dragged on to buses sent to tote them to McCormick seminary. There for four more days many of them will be involved in the Faith and Order conference. Whatever is left will go home at last. However weak their state by then, the impression of their united strength remains.

T.A.G.

Now That It's Over

EVANSTON 1954 has become a part of ecumenical history. The last robed cleric has departed; Northwestern's Dyche stadium no longer echoes to the amplified roars of theological disputation, but to the more familiar instruction of the line coach and the place-kicking specialist. Evanston's stores have taken down their neo-ecclesiastical window displays; the blue-and-white assembly banners no longer flutter about the light poles. McGaw hall has been stripped of its tables and its chairs and its teletypes; already the workmen are laying the base for a new basketball court. Evanston's housewives have cleaned up after the last accredited visitor. It's all over. The floodlights have been turned off. It's history.

We will not try, in this moment just after the last motion to adjourn, to appraise the Evanston assembly. That will come next week, when The Christian Century will devote an entire special issue, double the usual size, to the most complete record we can present. In it there will be not only the text of the reports and other important documents "received" by the Second Assembly, but a summary of all that happened, with sidelights on the human incidents that stick in the mind. And along with this The Christian Century's staff will present its evaluations of the permanent meaning and worth of a great event in church history. That issue, September 22, will be the one in which this paper really starts the process of serious appraisal that we propose to continue until we have done all we can to help the world church grasp the significance of Evanston 1954.

I

Meanwhile, there are certain reflections, skimmed so to speak off the surface of the Evanston experience, which can be set down at once. Most of these have to do with the mechanics of the assembly, but all of them seem to us to bear on the planning of future gatherings. We bring them forward tentatively, wondering how far they accord with the conclusions reached by such of our readers as were at Evanston.*

In the first place, it seemed to us that McGaw hall, while a magnificent setting for mammoth spectacles, was far too large for the efficient conducting of the business sessions of a deliberative assembly. Northwestern University, whose generosity as host is likely to become legendary, must have spent thousands of dollars trying to install an amplifying system that would carry voices from the platform to all the distant reaches of the hall. The effort was only partly successful. Sheer size made it impossible for the hall ever to be other than the scene of a mass meeting; a deliberative council needs a chamber in which there can be genuine, intimate give-and-take.

Perhaps the trouble at Evanston lay in the fact that the World Council is still so young that it has not made up its mind what its assemblies are. The Second Assembly—possibly under the influence of the American drive for attention—turned out to be so many things that the total effect bordered on confusion. Offhand, we can list at least ten things that this assembly was or tried to be: (1) a meeting to straighten out organizational kinks in the World Council; (2) a major theological debate; (3) a religious chautauqua for accredited visitors; (4) a series of spectacles with even the President of the United States as a star performer; (5) a series of mass meetings at McGaw hall aimed to inform on the work of W.C.C. departments; (6) a deliberative and quasi-legislative body; (7) a pressurized process for forming and cementing bonds of fellowship between countries and communions; (8) a series of confessional caucuses; (9) a series of moving worship experiences; (10) a vital link in a necessary educational process aimed at mutual understanding among the member churches. Now, all these are legitimate purposes. But is it wise to try to carry them all on at once? Or, if they are to be continued as parts of each World Council assembly, may they not be more sharply delimited and set apart from one another? In considering this, the example of the German *Kirchentag* is worth pondering.

II

Writing as we are within 24 hours after adjournment, it seems to us that the Evanston schedule was far too "tight" and too heavy. The demands, physical and psychic, which it made on the delegates were more than mortals should be asked to bear, or at any rate to bear in August weather. In the nature of things, delegations to a World Council assembly will tend to be well past the friskiness of youth. They are, in most instances, those who have "arrived" in posts of church leadership—and most of them have been a good many years on the way. Putting them through the sort of schedule that Evanston tried to keep up with for seventeen days comes under the head of cruel and unusual punishment—and there is a constitutional prohibition against that in this country. Future assemblies, we believe, should either try to deal with fewer matters or allow themselves more time. One of the most valuable things, ecumenically speaking, an assembly can accomplish—bringing a great company of Christian leaders from all over the world and from so many communions together in bonds of intimate personal friendship—is deprived of much of its potentiality for good by a schedule which leaves scarcely a waking hour for the relaxation of informal fellowship.

Again, it seemed to us that such delegates at Evanston as were not at home in English were under an almost insurmountable handicap against true participation. To be sure, the assembly's planners had gone to great lengths to reduce the language difficulty. But there it was. It might not have been so patent had the meeting been held in some non-English-speaking country. The 1960 assembly, we

*After this editorial was in type the report of the meeting of the Central Committee (see preceding page) was received. Evidently the committee's views on the mechanics of the assembly were much like those of The Christian Century.

trust, will test that out. Wherever that may be held, however, if the dominant language is English more attention needs to be paid to seeing that translation is prompt, accurate and full. And presiding officers need to be schooled to hold down the parliamentary pace to where delegates who do not think as well as speak in English can keep up with it.

With denominational delegations as small as they necessarily must be, the problem of lay representation remains one with which the member churches most need to deal. Around the Evanston corridors we heard suggestions that future assemblies might be organized on a bicameral basis, something like the General Conventions of the Protestant Episcopal Church in this country. There would be many drawbacks to such an organization, but there are many drawbacks to the lack of lay participation which has been so noticeable at Amsterdam and Evanston.

III

Comments such as these are made with no thought of taking anything away from the luster of the Evanston meeting. The Second Assembly has been a great experience —an ecumenical experience which has made itself felt all over the world. Its cumulative impact will be even more apparent a year from now than it is today. But we are by no means sure that the American pattern of doing things on a giant scale, of challenging attention by size and spectacle, is the pattern that the World Council most wisely should follow in its future gatherings. The very nature of the issues which it appears are to come before World Council assemblies indicates a greater need to be concerned with depth than with dimensions.

Holy Habits

EDITOR THE CHRISTIAN CENTURY:

SIR: Just as surely as we can depend on the automobile companies to bring out a new model every year, so we can depend on the Methodist Church to come up with a new campaign every year. The Methodists seem to count that day lost whose low descending sun does not see some new crusade started, all equipped with Peter the Hermits. It must be said in tribute, of course, that motion is better than *rigor mortis*. A campaign is an outward and visible sign of an inward truth; to wit, that the Methodist Church has not gone into a coma.

This year the campaign, or at least a big part of it, is for the promotion and establishment of Holy Habits among the members. These holy habits include prayer, grace at meals, Bible reading and stewardship. All good habits and basic to the Christian fellowship. The life of the church and of faith depends on them. But the question arises, Why does something so basic need a campaign with all the fixin's—a publicity staff with typewriters clicking night and day, and district secretaries demonstrating perpetual motion? Many Methodists, when they get to heaven, are going to feel lost and strange if there is not a new campaign every eon to widen and repair the Golden Streets or to make the Pearly Gates bigger and better.

But do not, please, get us wrong. We are not criticizing this campaign; we are just pleading for an extension of it. The danger is that the holy habits will be too exclusively confined to establishing a routine of devotional life. It is well to remember, what has so often been pointed out, that the Pharisees had all the holy habits in abundance—prayer, fasting and tithing—and that it did not get them very much.

Jesus continually appealed for the practice of a different kind of holy habit—*thinking*. As has been well said, to think is to serve God in the inner court. Jesus said to people, *"Think!* How does it seem to you? Which of you that is a father . . . ?"

One of the holiest habits man can have, and one necessary to survival, is the habit of thinking, instead of repeating slogans. Slogans rot the mind. A person can go on repeating accepted slogans in the political and religious field, with no more disturbance of gray matter than it takes to repeat "Polly wants a cracker."

If we have the holy habit of thinking established we will ask of any proposal, Where will it lead to in the long run? That question should be asked when defiance of the Supreme Court on the segregation issue is proposed. The question should be asked, Where does an armament race lead to?

This holy habit when practiced will help to lift the world out of its deadly rut.

Yours,

SIMEON STYLITES.

V E R S E

Evanston—Afterwards

OUR CITY will never be the same,
Because a bright wave washed over it.
A brief invasion of light
Polished and lustered our buildings.
Now, in the deserted streets,
We shall always see faces from many lands,
And hear voices in many tongues
Speaking the name of Christ.
This was not the New Jerusalem,
But a sketch, a blueprint only.
Perhaps here and there a foundation was set.
We imagine the rest.
We are called to superimpose
A new city on the old.
The Cornerstone was laid in our hearts.

EDITH LOVEJOY PIERCE.

Old Men in Church

HOW time, that best subduer of them all,
Has calmed them down, those lively little lads
Of yesterday, who wore these same seats smooth
With restless wrigglings, frowned upon by Dads
And Mothers, long since gone, who'd stare, wide-eyed,
At small sons suddenly so circumspect,
A greater credit to their Lord, and them,
Than even their fond hearts had dared expect!

ELIZABETH-ELLEN LONG.

World Tensions and Unity in Christ

By Eivind Berggrav

THE WORDING of this topic as given to me contains two main terms, with a great distance between them: World and Unity. I am not going to take the first part of my address to analyze these words. I will take them just at their face value. In the same sense as Jesus used it, saying, "In the world you have tribulations," I take "world" to mean *where mankind is living*. This implies that I do not now consider the world to be the secular place as distinguished from the sacred soil of the church. Indeed the Church of Christ finds itself exactly where mankind is living. The counterpoint to "world" in my topic is "unity." "World" means mankind in division, the church included. "Unity in Christ" means a specific quality of fact, something which is created and forthwith is being created, and which *is* today. The question has to be how far this fact may influence the world.

Do Churches Abet World Tensions?

Those who have worded the topic may not have intended it, but I think it simply fair and frank to ask the question: Are there not tensions inside the church and among the churches as well? To what extent has the church, which means the total number of those claiming to be in Christ, contributed to this situation? Or better: Are the churches contributing to the tensions of this world?

All of you will be with me in asking this question. Because without doing so we should be hit by the words in Luke 18:9, "They trusted themselves that they were righteous, and despised others." To be sure, we, the churches, are not the righteous ones and we are not at all entitled to despise others. On the contrary, if there is any area where the churches have to confess their solidarity with the world, it will be in sharing the charges of creating tensions within mankind. Admittedly, we have to bear in mind the differences created by changing times in history. We are now no longer in the era of religious wars. In those times the tensions were simply generated in the churches. Today the question is exactly this: To what extent do tensions among the churches contribute to fill the human atmosphere with psychical factors of tension? In other words, how much do the tensions among the churches today infect the world climate?

We Are the Culprits

I think all of us will feel conscience-bound to confess: We are primarily the culprits. "He to whom much is committed, of him the more shall be demanded" (Luke 12:48). The churches have been committed by Christ, the one Lord and Savior of mankind, with the message to tell, not in mere words, but by a complete self-sacrifice, how much God loves men. The Christian community even ventures to call itself the Body of Christ. Indeed, in the wording of the gospel, this means that very much is committed to the church, and therefore the more shall be demanded of her. How stands our account with God when we face the question concerning tensions in the world and in the church?

We need not enter more deeply into this. It may suffice to mention just one point in passing. Christ proclaimed his hearty desire to all his followers to gather with them around his communion table. Now consider what is the actual situation today and long has been. The churches have succeeded in producing the very strongest tensions and divisions among themselves and in the world precisely by means of what Christ offered them as his own life's heritage to make bonds of unity strong among them.

This assembly might be called upon simply to confess shame as to such tensions in the church. But even if the churches did so, I am sorry to say that in all probability they would let it stay at that and do nothing further. And church history can testify to it. Even in this World Council of Churches we have not realized up to now our unity in Christ at this very point, the point where he himself asked us to start.

I think you want me to leave this sore point as soon as possible, and proceed to the world's tensions.

Friction Essential to Growth

What do we have in mind when we speak of tensions? We must be aware that somehow tensions are included in the purpose of the Creator, because tensions are necessary to the growth of life. Life without any sort of tension could not be alive any more. God did not create a friction-free life. Neither does God aim at any sort of uniformity of this life.

In this connection, let us consider our Lord's emphatic prayer for unity. Christ did not simply pray: "That they may be one." He added: ". . . be one, as thou, Father, art in me and I in thee" (John 17:21). May we then presume that there was any sort of tension between the Father and the Son? Remember Gethsemane: "Not my will, but Thine" (Luke 22:42). This implies that there were, so to speak, two wills, and even a difference between them. You cannot avoid the fact that this tension involved the agony and bloody sweat of Jesus. The tension must have had a heavy reality. Surely, Christ surrendered to the will of his Father, but it demanded a hard struggle.

Tensions even among Christians, then, might be *Christian*. It is when *sin* enters that they become destructive. Even tensions between men or between nations may be according to God's plan for life to keep it growing and vital and to inspire it. All of this might be all right—except for sin.

To illustrate the point, let us for a moment listen to those psychologists who speak of creative and destructive moods. They count fear and anger as destructive, love alone as creative. Fear produces the tendency to escape, anger produces aggressiveness. We might use this for a test of nations as well as of churches.

I know of very few countries which, you might say, love

Address delivered at the Second Assembly of the World Council of Churches, August 27.

or, more simply, are fond of each other, such as Canada and the U.S.A. or Denmark and Norway. Such nations may have healthy discussion without anger or fear entering into it. Between other nations, there may be some quantity of mutual respect or even of good will, but they all harbor suspicions toward each other and get irritated very easily. This is not at all a creative mood. Therefore, if they are able to do so, they keep apart.

A new word has entered the language of mankind quite recently, the word *apartheid,* meaning to keep away from fellowship so as to avoid the outbreak of tensions. Up to the first decade of this century it might even be true of the churches that they preferred *apartheid,* each for herself. A tendency for isolation forthwith might be noticed, but nothing can conceal that tensions in fact are at work.

Love the Overruling Factor

Let us take the bull by the horns: Is there not in many of our churches anger, sometimes also fear, toward the church of Rome? And is there not only very, very seldom a bit of respect, not to speak of a sense of love? I know that you want to interrupt me here and ask: How could we love Rome? My answer would be by means of a question: Does Christ love them? Has he sacrificed himself for them? Not, of course, for the organization of the fabric of that church, but for all its members. Is there love in Christ for these men and these women, yes, even for their priests, wrong-thinking and seemingly also sometimes wrongdoing, as we may consider them? There can be only one answer.

What about our own member churches confessing their unity in Christ? I have been looking around to find church bodies actually fond of each other. I think the most we could achieve would be to tolerate each other in "coexistence," which means that we keep the tensions down, but there they are. Today we are asked to confront unhappy and evil tensions with that other fact: our unity in Christ. It must at once be said that of course Christ dooms any evil, and that there can be no unity in him that includes sinful tensions. There may be differences of opinion, differences about what we like or dislike, but no anger, no envy, no irritation. Because in the unity of Christ, love is the constructive and overruling factor.

Consequently there is nothing to this unity if it does not work and make its effect felt in our church life as well as in our human life as a whole. We may feel happy when we talk of this unity, but if it is not changing the churches and the world, the reason can only be that we ourselves are paralyzing the power of it by means of our destructive moods.

Unity Has Been at Work

Has this unity not been working at all? Yes, it has. We are not entitled to claim any big results, but I think we may state that to some extent we have been commanded by Christ to be on the march toward him.

1. The realization of the truth in Christ and our unity in him has proved to be a constant reminder to us. We may be conscience-stricken every day about it. It is like what was told about the crowd in Acts 2:37, after listening to the speech of St. Peter: "They felt they were cut in the heart." Such a cut is the beginning of everything connected with the Kingdom of God, and it has meant the beginning of ecumenicity too. We might perhaps say that Christendom as a whole today is having a bad conscience about unity in Christ.

2. Our unity in Christ, as described in Holy Scripture, also is a reminder to us of his love toward the world, to men in all walks of life and to all churches. Can we ourselves then despise what Christ loves? Has there not been growing a fresh respect among us, not at all concealing differences or divisions of truth and thought, but just creating a hitherto unknown willingness to listen to each other, no longer in the old self-conceited way, but nearly in a humble mood? This is according to no specific Christian rule. It is all so human. If one of your best friends, whom you trust and love, introduces to you a man toward whom you yourself are harboring grave tensions, then you are more likely to hesitate in your judgment and perhaps listen to the man to see if there might be some good in him.

3. This leads us to a third point. Our unity in Christ, if taken seriously, prevents us from self-aggrandizement and the feeling of having a monopoly of all truth and wisdom, or of being entitled to be the judges of our fellow churches rather than being their brethren in Christ. Any church prestige is doomed by Christ himself. There exists no master church above the others. What we have got is a "church family" in Christ. So I think we may say that the unity in Christ has started changing the world's church atmosphere. The tensions of evil have been forced to be on the defensive.

One Church Not Demanded

Let us get the picture quite clear. We spoke before of fruitful tensions being in accordance with the will of God. What about those? They are, as we heard, connected with God's enjoying healthy differences between men and nations and churches. Our unity in Christ does not call upon us to become one uniform church. Divisions in thought or tradition, as well as those divisions provoked because *truth* has been revealed to us differently, do not in themselves cut us off from each other if we are in this unity of Christ. It would not be according to the New Testament if we aimed at one uniform Christian Church. God loves differences and nuances quite as much as he puts judgment on isolationism (as opposed to fellowship and communion) as well as on self-complacency. This then means that we have to stick to the truth as revealed to each of us. "Let every one of you be fully convinced in his own mind" (Rom. 14:5). But: "Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls" (Rom. 14:4).

Remember: The spirit of Christ never is a spirit of discord. Where black discord enters into the churches' mutual relationship, there the power of the unity in Christ is at once paralyzed. But it does *not* become paralyzed by differences in attitude or even in creed as long as the love of Christ guides our hearts.

Now, what about such tensions when embodied in different nations of this world? May the unity in Christ exert influence in this area? Certainly yes, only provided that this power first is dominating the church climate itself. God did create one world, and this generation of ours experiences as no previous one the realization of this goal of the Cre-

ator. Only a generation ago you could speak of several closed areas of atmosphere: no mutual influence between them. Today every breath of every human being is coinfluencing the global atmosphere.

True, tensions of the nations are of a political quality, while our unity in Christ is of a religious quality. These two qualities may seem to be as different as fire and water, but that is not quite the case. I might refer to a word spoken by the then British prime minister, Clement Attlee. He said in 1946 that "wars start in the minds of men, and peace has to start in the same place," meaning that even politics is in the end dominated by men's minds. The mind or mood of mankind is a common ground of Christ as well as of the United Nations, of churches as well as of governments.

If Christians take seriously their unity in Christ, this means that they become engaged in that very quality of love to man which is characteristic of Jesus Christ. You might be startled—especially on this American soil—if I put the consequence like this: Christ does love even the communist peoples. I had better quote the famous Presbyterian letter of last year, saying: "Communists, Communist-ruled people, *should be our concern,*" implying that our approach to them should be in a mood created by the solidarity of sinners in the one love of Christ.

This does not at all mean that we should make a sweet soup of all the mess we are in. Jesus himself never did make such a soup of world affairs. He spoke out distinctly about any injustice and violence. He took a firm stand against lies and falsifications, against God-denying wickedness of all sorts. He was in solidarity with sinful men, but not in solidarity with sin. He was the Prince of Peace, but never a prince of war, disguised in a mantle of peace. He described Herod as a fox (Luke 13:32), and his program was to drive all demonic forces out of mankind and make men "free indeed" (John 8:36). In a parable he says: "Know this, that if the householder had known at what hour the thief was coming, he would have been awake and would not have let his house be broken into" (Luke 12:39).

To be in unity in Christ means to be in unity with the full Christ, in unity with his *love* as well as in unity with his law.

As Christians we are duty-bound to keep the glasses of his lighthouse clean. The red signals warn against wickedness and injustice, the green ones guide us to good will and peace. Those two lights on our course over the oceans of time must always be guiding us—both of them. Never can justice or law be left alone, never love be left to itself.

It is no easy job we have got ahead of us. He says himself: "In the world you have tribulations. But be of good cheer, I have overcome the world" (John 16:33). He, not we, shall overcome the tensions of this world; but he needs us, he needs his churches as his means. Do start in your own mind and sanctify Christ in your heart as Master and Lord. Every Christian, not only every church, is responsible for the effective power, or for the destruction of the power, embodied in our unity in Christ. We are all responsible for the fate of mankind.

Laymen Discover Their Vocation

By J. Irwin Miller

I CONFESS that I have not found this an easy topic to discuss with you, and I have the courage to attempt it only if you will allow me to limit my definition of "laymen" to the one tribe of this species with which I have the greatest acquaintance, the American businessman. You will, therefore, understand my statements as applying only to him and as arising out of association with him, and not hold me too strictly to task if they seem to miss the mark when applied to other groups of lay men and women.

I wish I could report to you this morning that a substantial number of American men with whom I am acquainted in both business and labor circles are men that can be said to have "discovered their vocation," in the sense that they are mindful of the call of God and of Christianity in respect to their daily job and profession. If I am to be truthful, I must report the opposite. It is more a characteristic of today's businessmen that they feel no clear call of any sort with respect to their jobs, that they are more impressed by the futility than the importance of their work, and that anxiety and discontent describe them better than happiness and fulfillment. The gastric ulcer is the distinguishing badge of the man of responsibility today.

Is this a discouraging state of affairs? By no means. The important thing to understand about today's businessman is that he finds futile and unsatisfying the work and professions which brought dignity, fulfillment and an amount of happiness to his father and grandfather. I think we may find it worth our while this morning to inquire into the reasons for this.

Why Today's Dissatisfaction?

You may now be thinking that the reasons certainly are to be found in the changes which have taken place in the content of the jobs and the professions which bear the same names in each generation, and that today's jobs and professions are more routine, boring and less rewarding. Many examples could be given to confirm this, but each of these can be at least offset by other examples. It is my thought that by overemphasizing the change in the content of today's *jobs* we miss the profoundly significant and startling change in today's *men.* I am suggesting that today's workingmen, whether in business, labor or the professions, would no more have found dignity, fulfillment or happiness in the work and professions of their fathers than they find now in their own work. And I believe the reason

Address delivered at the Second Assembly of the World Council of Churches, August 24.

for this is that they are changed men and changing men, and that they are showing signs of growing toward a spiritual understanding and maturity which did not characterize the generations immediately preceding them.

Their fathers were proud and confident men, proud of their ability to extend the frontier, proud of their ability to make money, to increase in wealth, and confident that it was right thus to grow and increase and prosper. Their fathers' companies and organizations were proud and confident companies and organizations, proud of their ability to grow always larger, to best a competitor, and confident that this bounding growth and turbulent struggle was as right and ultimately good for workers and nation as it was for the individuals directing it.

Neither Proud Nor Confident

But the sons are neither proud nor confident. They are increasingly apologetic about the business of making money, nervous about wealth, and confident only that there is a purpose and a work in life more dignified, more reasonable and more genuinely rewarding than that in which they find themselves. The companies and organizations of men are no longer proud and confident. They too are apologetic about profits and at the same time nervous defenders of them. There is a restraint in their dealings with their competitors which the generation past would have scorned. The old confidence in their own self-centered rightness is gone, replaced by an overanxious concern for public acceptance, examples of which are the great popularity of the consumer survey, the programs to "tell the story of business" or "labor" or "the profession" to the public, and the rise of the business foundation and the growing custom of large annual corporate contributions to public, educational and cultural activities.

These are generalizations, subject to all the weaknesses and limited use of generalizations, but there is still some usefulness for our discussion this morning in saying that where our fathers, as individuals and groups, were proud and confident in spirit, their sons today, individually and corporately, show opposite characteristics, are confused and uncertain in spirit.

The American Businessman

Is this the beginning of that blessed state named by our Lord "poor in spirit"? I suspect that most of you have answered this question to yourselves with a rousing "No!" But I ask you to bear with me a little longer. It has become the fashion to define the typical American businessman as a shallow dollar-chaser, spiritually bankrupt, nonreligious, whose only thoughts about the church of Christ are that it should support business because business supports the church. This fashion of thinking I believe to be as misleading and superficial as most fashions. If one wishes to support the definition, he can find an adequate number of examples. But if one wishes to understand the American businessman, his problems and his present frame of mind and spirit toward them, then, as with the men of any other country, it is first necessary to set aside the common judgments and to proceed with open and inquisitive mind and spirit. Now I shall not pretend that I am competent to enable you to understand him in twenty minutes or in twenty months, but, if you have an interest in the species, I call to your attention two neglected facts which may speed you toward your final judgment.

The first of these neglected facts is that the American businessman has an acute and profound understanding of the nature and importance of change, and that this understanding serves him well in the particular time in which he lives. He has no comparable understanding of the long lessons of history nor of those characteristics of the human race which do not appear to change, but he has grasped with passion and affection and special insight the truth that happiness, salvation, peace and security are not to be sought in one place or one set of conditions or one unchanging set of ideas.

When I was a little boy a troupe of players came to my country town every year to play "Uncle Tom's Cabin." In this play the early acts served only as prelude to the great scene of Eliza crossing the ice pursued by the bloodhounds. Eliza's security and salvation lay in keeping in motion, in jumping from ice cake to ice cake. Had she selected one especially solid and ample cake on which to set up house, she would have perished. The American businessman understands that element in human existence which Eliza exemplifies—the element of constant motion and change without assurance of reaching the other shore.

Influence of Change

He no sooner builds a product than he loses interest in it and turns his whole attention to an effort to "obsolete it." His expenditures on research, pure and practical, know no bounds. He is forever inventing new systems, forms, methods, many worse than the ones they replace. There are evils in this passionate attachment to change, but there is profound truth in it too, for he has remained, as the result of it, always deeply critical of the greatest and least of his doings. Out of this has come, first of all, an uneasiness concerning the values and judgments of his fathers in those areas where he has found them not to work and not to accomplish the aims hoped from them.

In place of the old concept of ruthless and cutthroat battle with competitors, there is a present atmosphere of restrained competition (sometimes to the detriment of the consumer) and of mutual help that would have amazed his father. In place of the old concept of master and servant, there is a growing acceptance of the right of the worker and his organizations to a voice in the conduct of business. There is a new respect for the consumer, and a new concern for the interests of the community. These changes have not been made without pressure for them, nor have they been wholly for the good in all their manifestations, but it is to the credit of the American businessman, and it is of great importance in understanding him, that he offered so little opposition to the pressures, and that he accommodated himself so well to the changes he was called on to make.

Here again you have a right to challenge me. You should ask me whether the American businessman has *really* done any of these things, and you should point to his archaic manifestos, his preoccupation with "management's prerogatives," his fuzzy phrases "the American way of life" and "free enterprise," and the desire which he appears to show in his every speech to return to the good old days of the twenties. This question of yours brings me to my second

point. The American businesman talks one way and acts another, and the way he acts is more important than the way he talks.

Talk vs. Action

He talks in a manner that appears to be implacably conservative and even self-centered. Nothing embarrasses him more than to have introduced into a business discussion the question of duty or the possible application of Christian principles. When corporations make religious, cultural or educational gifts, as they are doing in increasingly large amounts, they find it necessary to indulge in elaborate reasoning aimed to prove that the gift was really made because it will be "good for business."

The businessman's talk is the talk of self-interest, but his actions are more and more responsible actions. A growing phenomenon is the astonishingly free interchange of important technical developments among competitors. I can remember when a competitor's representative was not allowed in the plant and all secrets were jealously guarded. I can remember when access to the company's books of account by the union was considered a fate worse than death. There are still many businesses and businessmen who have not changed in these respects. And most businessmen have not changed in their talk on these subjects. But the point of great significance is that, informally, without notice and without talk, plants are visited and ideas and methods exchanged daily between the closest of rivals. In an increasingly large number of companies profits, costs and margins are discussed with union representatives and silently admitted to be relevant to bargaining discussions. With a great deal less resistance than his talk might lead you to expect of him, today's businessman has agreed to wage scales that vary with living costs, comprehensive medical insurance, employee participation in more and more areas of management decision.

While the American businessman has not, generally speaking, discovered his Christian calling, he is, nevertheless, making the first step. He is beginning to exchange the proud and confident habit of the Pharisee for the anxious, confused and uncertain state of spirit of the publican. He has not yet said, "Lord, have mercy on me, a sinner." But he is beginning to be aware that there is a difference between the principles of action which he has inherited and accepted uncritically and the acts which his common sense calls on him to perform. It is therefore no wonder that in his state he wanders anxious, frustrated, unhappy—and often ineffective.

Businessman's Salvation

The clear call of Christ, "Be not anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on . . . But seek first the Kingdom of God and his righteousness, and all these things shall be yours as well," when it is understood, will resolve his anxieties, remove his frustrations and restore to him a sense of purpose and special calling that will mean happiness and effective power. While in general he has not yet heard this call, he has by his own painful efforts advanced to a stage which St. Paul described as being not without considerable merit. "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Jesus Christ."

If the American layman is dissatisfied with his present state, and if he is seeking his calling, what prevents him from discovering it? Each of you will have your own answers. I would like to suggest two obstacles that stand between him and discovery.

Obstacles Barring Discovery

The first obstacle is his own notion of Christ and Christianity. To begin with, his notion of Christ is very vague. He has come by it indirectly and at second or third hand. If he has been moved to inquire about Christianity he has generally read "about" it, browsed through summaries, opinions, popularizations, commentaries, and has not proceeded directly to the Holy Scriptures themselves. This has meant that his ideas of Christianity are apt to be quite surprisingly false. He has accepted without examination the idea that Christ held up to us examples of conduct so far removed in perfection from our own capabilities as not to offer practical help in the problems that perplex and at times appear to overwhelm.

The second obstacle that stands between him and discovery of his calling is the present-day church and its ministers. Any man will seek his help where he can find it, and he will seek it from the church if he finds there two things —understanding and sense. Today's layman is deeply disturbed in his spirit. Too often he finds that his own minister has experienced no such disturbance or conflict within himself and neither understands nor is aware of the nature of the layman's need. He suspects sometimes that the minister too has not discovered his own calling but, like himself, is "just doing a job." And above all he has a feeling that the minister doesn't make sense. The minister's talk is full of professional vocabulary that serves to arouse little other than suspicion in the layman, and the minister often argues from assumptions which the layman is not prepared to grant him.

Discovering Christ?

Where does all this leave us? By means of these comments I am proposing that the American layman is giving evidence—by his response to the need of the present time for change and by the developing pattern of his actions, which are to be distinguished from his speech—that he has recognized the inadequacy of the self-centered and material principles of action which were his inheritance; is aware that the answer to his uncertainties, anxieties and frustrations lies in gaining a new and spiritual understanding and a new and spiritual sense of purpose; is developing a new curiosity about Christianity as he comes to this new sense of the nature of his problems, but has not yet discovered the clear call of Christ to be the guide which he seeks.

It is my belief that he is in the process of making this discovery. To do it he must, as an individual, delegating it to no one else, make the same serious, intelligent, analytical and critical study of the message, the hope and the promise of Christ that he makes of his own difficult work problems.

To help him, the church of Christ and its ministers must understand the nature and importance of his crisis and, beginning with his crisis and his problems, facing his questions simply and honestly, lead him toward the applicable truth of Christ.

Is this a disheartening picture? Is it discouraging that man has lost confidence in things, in his own powers, is discovering that the answers that have escaped him are not to be found in more and more wealth and property but instead are to be sought in a new spirit? Are you disappointed that he is only seeking and has not yet found the new spirit? As Christians, I think we may have more cause to rejoice than to be disappointed in this condition among laymen, for this condition perhaps is man's best state.

What Is the World Council?

By Kathleen Bliss

WE MEET this afternoon in an act of fellowship and of witness. What we would like to bear witness to in the World Council of Churches is our unity. This assembly has come together from the ends of the earth; our speech, our dress, our color show how many nations, lands and cultures we here represent. Our church traditions are far more diverse even than the costumes in which the photographers take such never-ending delight.

Last Sunday morning we poured into this church in long procession, to give thanks to God for the way in which he has led our council since Amsterdam and to dedicate ourselves anew. You have seen our visible unity. You know, as we who are your representatives know, that within the World Council we can work, discuss and pray together.

Deeply Troubled Consciences

But on this Sunday, which is the second of our meeting, I want to invite you to come and look at the place where the World Council really is. Anybody who wants to understand our unity must look honestly and squarely at our disunity. It is on this Sunday, when all of us go to our communion tables, that our disunity becomes most apparent and most painful. This morning Methodists, Baptists, Congregationalists and Presbyterians in large numbers could, in spite of their differences, come to one Table. All of us here present rejoice and thank God for any act of communion which any churches and confessions can make together. But it is here at the Lord's Table, in the central and most sacred act, that we are most deeply divided. Many could not, for conscience's sake, come to that Table this morning. Many who were present and many who were absent were deeply troubled.

If you, whom I am addressing as communicant members of your churches and therefore as responsible members, want to enter deeply into the unity of the fellowship of the World Council of Churches, then you must come to understand what this disunity is and how deeply it cuts. If you feel that this disunity is unimportant, then we can go our several ways and seek our partial unities with a good conscience. If you think it is unnecessary to strive to find unity with those with whom we most deeply disagree, then take up your New Testament and reread what it says about Christ's church, founded by the will of him who prayed that we might all be one. Try to study it, as it is our privilege to do in the World Council, with those from whom your church is separated at the Lord's Table.

Address delivered at rally of Chicago-area women on August 22, during Second Assembly of the World Council of Churches.

A Fellowship Seeking Unity

The World Council is a fellowship founded on the belief that our disunity comes not from Christ but from our sin and that all those of us who bear even a small part in continuing this disunity are involved in this sin. But the World Council is also a fellowship which knows that Christ is the Head of his church, that he cannot be divided, that he loves even his divided church, that he calls us to deal with our divisions for his sake and for the sake of the world he loved. He is our hope, the only hope for our divided churches to find unity and renewal.

Thus the World Council is a fellowship seeking unity; a fellowship of understanding and of growing together in Christ. The process of growth in Christ is not a painless one; all growth is painful. We find ourselves compelled to expose—behind the façade of our self-sufficiency—our inadequacy, both as persons and as churches. I remember a French pastor saying that there were truths of God revealed to poor, small and struggling churches which were hidden from the great. Our treasure in Christ cannot be counted in terms of our numerical strength as churches, and in our World Council discussions we learn to see ourselves as others see us. Thus in our discussion of the main theme here at Evanston we have been bewildered by the discussion, by the contributions, by the impossibility at times of thinking that the Christian hope could ever mean to us what it so obviously means to others. And then it begins to dawn on us that perhaps they are aspects of the great richness of the truth which is in Christ, which some have remembered while others have forgotten. We learn from one another, and this experience of learning is open to every Christian and is a sign of growing in grace.

A Fellowship of Service

We are also in this council a fellowship of service, and it is as this that the council is most widely known. All of you have given your gifts and your time and your goods to help other churches and to succor refugees. But what is this work of giving? We must not think that giving is incorruptible. It is possible to give with motives that have nothing to do with Christ. We may be wanting to buy friends, we may be wanting to salve our own conscience, to justify ourselves in our possessions. Receiving, also, can be cor-

what the law requires, they are a law to themselves, even of Christ that he makes of his own difficult work problems.

rupted: gifts can be received with suspicion or even with hatred of the giver, or with resentment against a world that puts one in the position of recipient.

So our World Council must be a fellowship of giving through Christ, and in this way we are *all* givers. We put into the fellowship what we have to give—our generosity, it may be, or our humility and patience and thanksgiving in being recipients. At the Ecumenical Institute at Bossey, near Geneva, there is a chapel built out of an old wine press, a chapel prepared for the worship of all our member churches in the World Council. Here there are symbolic gifts: the little lamp made in a prisoner-of-war camp, the ikon of the Transfiguration painted by a refugee, the organ-builder sent by the churches of East Germany behind the iron curtain, at work at this moment on an instrument perfectly fitted to this place.

If I may I would like to say a word to you, American mothers. Your wonderful giving is everywhere honored and appreciated. But, ultimately, all giving is a giving of oneself, of something costly. It is not enough to give lavishly of one's goods if what God is really asking for is yourself, or somebody very dear to you. Material gifts can express love, but the world also desperately needs devoted people, not only as missionaries but as the servants of intergovernmental organizations, now working to help in lifting the cruel burden of poverty and disease from the backs of countless millions of people.

Lastly, the World Council is a fellowship of prayer. We do pray, and pray much, in our World Council fellowship. We pray for all the work we try to do in Christ's name; but prayer is not only prayer *for* work, prayer is itself an ecumenical work. Perhaps in the end it is the only incorruptible, the only perfect ecumenical work. At the foot of the cross, in penitence for our divisions, we receive the grace and mercy that flow to us from him who died for us and who makes continual intercession for us. To pray to him and with him who prays for his church—this is a work which all of us can do.

BOOKS

A Neglected Area

THE EARLY EVANGELICALS: A RELIGIOUS AND SOCIAL STUDY. *By L. E. Elliott-Binns. Seabury Press, Greenwich, Conn., $6.50.*

HISTORICAL scholarship is combined with a pleasant style in this close-up of the Evangelical party of the Church of England in its formative years from the 1730s to 1789. The first quarter of the book examines the political, social, economic, intellectual and religious setting in which the Evangelical Revival took place. In analyzing the awakening movement itself, the author devotes careful attention to distinguishing the three strands within it: the Wesleyan Methodists, followers of John and Charles Wesley; the Calvinist Methodists, among whom Lady Huntingdon and George Whitefield were conspicuous; and the Evangelicals, of whom men like Newton, Simeon, Fletcher, Venn and Milner were representatives. For years these three elements were all within the church. Lady Huntingdon's "Connexion" did not separate until 1779, and the Wesleyans not finally until the 1790s. The similarities and differences among these three parties are carefuly probed and the distinctive Evangelical position made clear. The churchmanship of the Evangelicals made any idea of separation repellent to them. Against Wesley's Arminianism they were inclined to be Calvinist; their movement was clergy-led and parish-oriented, and middle-class in its appeal.

With his subject thus carefully introduced and defined, the historian traces the spread of the Evangelical party across England, studding his account with informative sketches of its exponents. The less known as well as the familiar names find a place in this thorough treatment. Though he is enthusiastic about his subject, Dr. Elliott-Binns is by no means uncritical. His later chapters, which deal with such topics as "Evangelical Methods," "Evangelical Doctrines" and "The Evangelical Achievement," probe weaknesses as well as strengths. The tendencies of the Evangelicals to neglect the wider needs of the community, to oversimplify complex issues, and merely to avoid evil rather than pursue good are critically considered.

In the effort to delineate the three groups, however, the author may be isolating his particular subject from the rest of the movement too much and too early. Writing of the Evangelical pioneers he can say that "none of them owed much to Methodist influence, and they soon became suspicious of the way in which the wider movement was developing" (p. 169). In other ways, he minimizes the connections between the Evangelical strands. Yet his generalizations could be modified from the material in his own pages. For a single example, in the chapter which traces the spread of Evangelicalism in the west, he refers to John Wesley on 20 of the chapter's 23 pages—usually to the preaching of Wesley in the parishes which were or became Evangelical. The names of brother Charles and George Whitefield are also frequent. There seems to have been considerable Methodist influence in the spread of Evangelicalism! In making the distinctions between the groups clear—and this achievement is a real service—Elliott-Binns may have minimized the earlier affinities and interrelations of the parties. It was as the meaning of their differences became clearer that finally only the Evangelicals remained in the church.

The Early Evangelicals is a significant work on several counts. It rounds out a neglected area of church history, making plain the nature of a group that has contributed much to both religious vitality and humanitarian service. It sheds considerable light on two of the leading communions of England and America. But beyond that, a journey into the past, as Elliott-Binns reminds us, can have a renewing quality, "for it provides a challenge to our way of life, and may even be a corrective of our ways of thought." The story of these men who "saw all things in the light of eternity, with man's destiny ever at stake," and whose lives were marked by a "note of utter reliance on the divine aid which vitalized all their endeavors" (pp. 15 f.), can indeed provide for us a measure of inspiration and direction.

ROBERT T. HANDY.

Books in Brief

PSYCHOLOGY AND ALCHEMY. *By C. G. Jung. Pantheon Press, $5.00.* The publication of the collected works of the great psychologist, who was both the inheritor and the corrector of the Freud tradition, is an immense enterprise which is being carried out under the auspices of the Bollingen Foundation. The series will be complete in approximately 18 large volumes, of which the one now at hand is Volume XII. The earlier volumes have been received and scanned with the fascinated interest which is always evoked by this scholar's work, but the task of reviewing them has been dodged because it would involve nothing less than a series of articles on the whole lifework of Jung. Readers who are interested in psychology should, however, at least be informed that this superb edition of his collected works is being published. The present volume, with 270 illustrations, draws much of its material from medieval symbolism and practice in the study of alchemy and the relation of all this to dreams and to phenomena in the

history of religion. Poe's mention of "quaint and curious volumes of forgotten lore" is brought to mind by the nature of this material, not by Jung's treatment of it.

OLD SPANISH TRAIL, SANTA FE TO LOS ANGELES. *By LeRoy R. Hafen and Ann W. Hafen. Arthur H. Clark Co., Glendale, Calif., $9.50.* By Route 66, modern travelers can make it from Santa Fe to Los Angeles in two days without hurrying too much. A hundred years ago the Old Spanish trail between those points was "the longest, crookedest, most arduous pack mule route in the history of America." It did not follow 66, but swung northward through Colorado, Utah and Nevada. This historical and topographical study, with many quotations from contemporary sources and extracts from the diaries of Antonio Armijo and the Mormon Orville Pratt, deals chiefly with the period when the two terminal towns and all the country between them belonged to Mexico. Dr. and Mrs. Hafen have devoted many years to research and writing on western history. The present volume is the first in a projected 15-volume series on the Rocky mountain region and the far west. The Arthur H. Clark Co. is uniquely equipped to carry through such an enterprise on a high level of excellence, having already published—and always in extraordinarily handsome format—more material on western history than all the university presses in the country put together.

IN PARABLES. *By Clovis G. Chappell. Abingdon, $2.00.* Fourteen sermons in the best Chappell tradition—direct, straightforward, swift-moving, concrete, with many illustrations—developing and applying ideas derived from or suggested by the parables of Jesus. A good many writing preachers try hard to make their writing easy and interesting for the man in the street as well as the man in the pew. Chappell really does.

ADVENTURES IN TRANQUILITY, AN INTRODUCTORY ESSAY AND AN ANTHOLOGY. *By A. and E. Matson. Philosophical Library, $2.75.* The essay is a talk on cheerfulness and contentment, edited for publication. The anthology includes brief selections of poetry and prose mostly from standard sources. The whole is a pleasant and tranquilizing little book of not much over 100 pages.

COLLECTED POEMS. *By James Stephens. New revised and enlarged edition. Macmillan, $5.00.* James Stephens is one of the most readable of the modern poets. Some might deny that he is "modern" because he began to write before the magic dividing date of 1914. Anyway I didn't say he was "modern" but only that he was modern. He differs from the "moderns" in that the reader can always tell what he is trying to say, and also in that he is addicted to fairly regular though not rigid patterns of rhyme and meter. He is a compound of lyricism, romanticism, realism and cynicism, with a pervading flavor of whimsy and fantasy. All this is just the long way of saying that he is soundly Irish. Someone should have stayed the poet's hand before the process of revision cut out some syllables from what was the best line of one of the best poems, "The County Mayo." I refer, of course, to the lovely lilt of "then to Kiltimaugh for a visitofaboutamonth and then . . ." Stephens died in 1950.

THE DRIVE TOWARD REASON IN THE SERVICE OF A FREE PEOPLE. *By Lyman Bryson. Harper, $2.50.* In three lectures—delivered under appointment by the Fund for Adult Education, an organization created by the Ford Foundation—Mr. Bryson outlines a solid moral base for America's national life, stresses the sharing of ideas and the general communication of knowledge as essential to a healthy society, and takes a hopeful view of the future. He even finds a ground for optimism in the pessimism of some of his contemporaries. A decent degree of discontent with the present seems to be a necessary spur to the attainment of a better future. W.E.G.

CORRESPONDENCE

Comity is Sense

SIR: The tempest brewing in your Aug. 18 Correspondence columns relative to Meridian Hills prompts me to make a few comments which I believe have some relevance. For a year I have served as the first minister of a new high-potential Congregational church in an area where more than 1,000 new homes have been built in the past six years. When I read your editorial "Town Holds Off Church Rivalry" (July 28), I said a loud Amen!

For a year and a half prior to my arrival in Webster, a committee of interested men and women had been working with a noble idea in preparation for the day when a parish program could begin. With the help of Hugh Chamberlin Burr of the Rochester federation of churches and Prof. Albert Rasmussen of Colgate-Rochester Divinity School, a careful survey was made early in 1952. Once it had been established that the newly developed area could support a church, a long and mutually respectful study resulted in acceptance of the comity assignment by the Congregationalists. This denomination began its work, and I accepted the call to serve as minister, with the understanding that there was room for and would be *one* strong, free Protestant church.

Even before my arrival on the scene, word reached me in Massachusetts that another denomination was making a survey of the northwest section of Webster. I learned subsequently that despite the pleadings of the department of research and planning of the Rochester federation, the other denomination intended to violate the comity agreement. That they have done so openly is a fact with which my people and I must contend daily.

In our situation (and I suspect the same would be true of the designated denomination in Meridian Hills) there probably will not be any serious harm done to the growth and development of our church. We will have a community-type Christian program, open to many shades of theological belief within the bounds of the gospel; the other church, by virtue of its doctrinal position, will not, I think, appeal to the cross section of men and women who comprise our village. I trust that I write without snobbery. I can never hold that my denomination—or any other—holds a corner on religious truth. It is simply my contention that it is sinful to disperse Christian strength and that it is unfortunate, within Protestantism, to negate "open covenants openly arrived at."

Is there not something a little sad in the fact that American Protestantism has not yet fully reached a position of sensible resolution of a problem such as ours? Surely in a month when the World Council is bravely attempting to speak to the world, an inviolable comity agreement in the local community, born of common sense and sincere spiritual aspiration, deserves some consideration.

Webster, N. Y. RALPH H. WINN.

Morality is Judaism

SIR: As I read today's issue of the Century (Aug. 18) I am struck with the theme which seems to be everywhere woven into Protestantism today, nowhere more characteristically than in this great organ of the Protestant mind. The theme is simply this: Everywhere—at least in America—Protestant Christian leaders are compelled to declare an imperative of Christian ethical action which completely outruns the experience and power of Christian people to produce!

It would almost seem that as the springs of spiritual knowledge and experience have dried up in our midst, Protestant Christianity, compelled to find some authority and justification for the continuation of the Christian institution, rightly rejecting literalism and bibliolatry, has increasingly fallen back on the superiority of the Christian ethic. Thus Christianity has run full cycle once more back to refined Judaism.

Either there was a Pentecost in the church which made all the difference in the power of the church to perform the Christian imperative, and the church today, faced by the same absolute crisis confronting the primitive church between Calvary and Pentecost, must find it; or else there was and can be no Pentecost, and the most therefore we can hope for in the enormous crisis of our time is the resolution of these

antagonistic forces by the application of the moral law as brought to its highest refinement in the teachings of Jesus.

To the last proposition Reinhold Niebuhr addresses himself and quite realistically says, assuming it to be really the sum total of the Christian religion, "I'm telling you it won't work. If you try it there'll be hell to pay!"—making, I am quite sure (granted his assumption), in book after book and article after article a convincing plea for his case.

Of course, Judaism won't work—any more A.D. than B.C. "By the deeds of the law there shall no flesh be justified; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ."

With the emphasis on moral conduct rather than spiritual rebirth and regeneration of heart and life by the power of the Holy Spirit, what can result in the Christian world but greater and greater paralysis of will as the gap between imperative and practical necessity widens?

Are there none in the high counsels of American Protestantism who can see the *absolute difference* between a refined Judaism of Christian social ethics and a Christian religion of the literal rebirth of the human soul under the regenerating power of the Holy Spirit, and lead us in the fruitful pathways of the latter?

JOSEPH T. SHACKFORD.

Methodist Church,
Boone, N. C.

'Reverse of True'

SIR: Apparently Roy W. Abel (Aug. 11) confuses freedom of speech with freedom from criticism. Whatever denomination he represents, a study of the Methodist system is suggested. Methodism has no difficulty in shifting its pastors.

His statement, "Certainly no professional class has made a poorer showing [than ministers] in the struggle against communism" is the reverse of true. The educated ministry and churches, appreciating the "social gospel" as an important and integral part of Christ's commission, are leading the way in the only effectual conquest of communism, namely, in removing our faults and demonstrating the superiority of Christian American democracy.

On the other hand, nothing is aiding and delighting the Communists so much as political McCarthys and religious reactionaries, the noisy negatives who create nothing but suspicion and strife.

Methodist Church, CARL G. BADER.
Ainsworth, Neb.

Books Needed

SIR: There is a great need for books on the social sciences at Hislop College, Nagpur University, India. Hislop College operates on a budget so limited that it is unable to provide adequate library reference. Books on all areas of this field, whether or not of latest edition, are gratefully accepted: sociology, economics, social and political theory, international law and relations, etc. Magazines are also very welcome.

Please accept our deep appreciation for books and magazines, and also for sending them at your own expense by cheapest post to me at the Law College Building, Nagpur University, Nagpur, India.

Nagpur, India. EDDY ASIRVATHAM.

Sees All; Knows All

SIR: *Trivia* is Latin for street corners. A "trivial" matter is such as is talked about on the corner. An Englishman named Smith, despite England's reputation for good Latin, used *trivia* some years ago to mean trivialities; he ought to have written *trivialia*. Then Christopher Morley, first in the United States so far as I know, picked up the blundering word and began using it persistently. From him the barbarism spread, and now everybody who wants to write literary language is saying *trivia;* latest, your editorial, page 917, line 6. Is it too late to head off this erosion of the English language? I suppose probably it is.

STEVEN T. BYINGTON.

Ballard Vale, Mass.

SIR:

Myself when young did eagerly frequent
The vox pop columns and heard great argument.
One voice resounded high above the gale,
Steven T. Byington's, of Ballard Vale.

The *New Republic's* fresh, green days are gone,
But still he battles Error on and on
With his persistent and good-humored flail—
Steven T. Byington, of Ballard Vale.

The voice that's ever glad to disagree
With what is said of God or man or bee,
The People's Voice, may it all times prevail,
Especially Byington's, of Ballard Vale.

The cracker barrel's gone, so doubly bless
The people who write letters to the press.
Vox-popper chief, pop of them all, let's hail
Steven T. Byington of Ballard Vale!

Chicago. JUNIUS JEFFERSON.

Squirming Over the Coals

SIR: Reinhold Niebuhr has done it again (Aug. 18). In a few concluding paragraphs he has left the Christian conscience squirming on the spit over the coals of his moral complexities and political dilemmas. The result seems to be "neither fish nor flesh nor good red herring," but rather a charred and unidentifiable morsel, neither "real" nor "ideal," a kind of *tertium quid.* One is reminded of the accusation (was it by Erasmus?) against the scholastics: they avoid a conclusion by means of a distinction.

Niebuhr is right about the necessity of admitting Red China into the United Nations and about "our stubborn insistence on regarding the pathetic Formosan government as the prospective government of China," and his plea for political maturity (and shrewdness?) has the accents of wisdom. But the Christian key to our action in the threat of war is hardly in the weird credo that "it is not possible to be both pure and responsible." Will a political maturity that makes us wise as serpents make us, too, as harmless (or innocent) as doves?

It was good to read on into the next article by John Howard Yoder. Did you arrange that sequence so that we pacifists would not be left utterly in despair? Somehow there must come out of these troubled times and searching hearts a Christian theology *and ethics* which will demand peace and purity of us all without condemning us as soon as we renounce war and repudiate political sin. Thanks to both Niebuhr and Yoder for stimulating ideas; at the moment I think I see something of Hegel in the former and much of the mind of Christ in the latter.

DOUGLAS R. CHANDLER.

Westminster Theological Seminary,
Westminster, Md.

Sorry, Dr. Bliss

SIR: Your reporter at the Anglican Congress (Aug. 25) stated that Charles P. Taft was the only layman chosen to address the congress. That is hardly correct. Dr. Kathleen Bliss of England gave a major address on "The Citizen."

Fort Scott, Kan. H. R. KUNKLE.

Reporting Episcopalians

SIR: Harold E. Fey probably did the ecumenical movement more harm than good in The Christian Century of Aug. 25. Under the heading of news he described the impressive pageantry of the procession of the opening service of the Second Assembly of the World Council of Churches in Evanston. And then under the heading of editorial correspondence he described in a most prejudiced manner the pageantry of the Catholic Congress held in Chicago. Episcopalians and other members of the Anglican communion were prominent in the Catholic Congress.

I wonder if Mr. Fey realizes what the ecumenical movement is. If the churches are to come together for friendly discussion, they must come as they are, face up to their differences, and then work on from there. To demand that catholicism be removed from the Anglican communion, or else politely forgotten, in order to make Anglicans fit persons to enter into the ecumenical movement in the first place, is missing the whole point of the ecumenical movement.

PAUL J. DAVIS.

Calvary Episcopal Church,
Sioux City, Iowa.

[We gave the Anglican Congress at Minneapolis the importance we believed it rated. Were we supposed to report an importance in the Chicago meeting we did not discern there, or that the Anglican and Episcopal leaders who stayed away evidently did not discern?—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Second Assembly of World Council Winds Up Its Last-Minute Affairs

Final Two Days Are Occupied with Hurried Actions on Section Reports and Message—Proceedings End with Worship Service, Sermon by Bishop Berggrav, Recitation of Te Deum

EVANSTON, ILL., Sept. 1.—The final two days of the World Council of Churches' Second Assembly, which concluded its 17-day session here yesterday, were filled with action. In four plenary sessions (three Monday, one Tuesday) the delegates "received" drafts of remaining section reports and the final draft of the "Message"—all as revised after suggestions from the assembly floor.

With increasing pressure to finish all official business by Tuesday noon, action became increasingly confused, and at the conclusion of Monday night's session many were not sure just what they had approved or rejected. As a result, the Tuesday morning session saw a number of documents reintroduced for clarification of just what had happened.

A Majestic Message

The final message on Christian hope, which had been prepared by a special committee headed by Bishop Lesslie Newbigin of the Church of South India, was introduced Monday night. Because the vote of approval was not unanimous, the drafting committee consented to take the message back for certain minor rewording. As presented again on Tuesday morning, it won unanimous approval, with no serious damage done to its incisive, graceful proclamations. The text, which concludes: "Therefore we say to you: rejoice in hope," will be published in full in the Sept. 22 Christian Century.

Reports from four sections—Faith and Order (I), Evangelism (II), International Affairs (IV) and the Laity (VI)—won final approval as revised during the last two days. When the Faith and Order report was first presented on Sunday night, it encountered opposition mainly from Orthodox delegates. In a special address to the assembly, Archbishop Michael of the Orthodox patriarchate for North and South America and a new W.C.C. president, dissented from the approach of the section to the problem of unity. He said that the section of Christendom he represents in the council could not depart from its insistence that it alone "has preserved full and intact 'the faith once delivered unto the saints.'" He objected particularly to the report's suggestion that the road to unity is through repentance. The assembly approved all but the wording of the last paragraph of Section I, and in the final session on Tuesday morning the entire report ("Our Oneness in Christ and our Disunity as Churches") was "received" favorably, the Orthodox abstaining.

In another "continued" action on Monday, the assembly adopted the report of the International Affairs section (IV), which had been presented Sunday night and sent back for minor revisions. As approved, it contained an amendment condemning the "deliberate mass destruction of civilians in open cities by whatever means and for whatever purposes." The report from Section II (Evangelism) was also approved, without the amendment encouraging religious education in public schools. That had been deleted by the drafting committee after American protests. Quick approval was given also to the revised report from the section on the Laity (VI). All these section reports, as revised, will be published in full in The Christian Century's special assembly edition next week.

Referred to the Churches

These section reports, having been "received," now go to member churches for study, discussion and comment, results of which are supposed to come back eventually to the W.C.C.'s Central Committee. In addition, the assembly approved, after certain revisions, resolutions presented from Section IV (International Affairs) and Section V (Intergroup Relations). These will go out as assembly actions.

Another resolution came up for, and received, approval on Monday. It had been prepared by the steering committee in response to repeated insistences not only from sections but in special presentations from the platform. It concerned violations of religious liberty in various parts of the world. Despite repeated importunities that it refer specifically to violations in Communist-dominated lands and in lands under "religious tyrannies," the resolution singles out no specific governments or churches for criticism. It expresses "grave concern regarding the situation in a number of lands and continents" and instructs assembly officers and the Commission of the Churches on International Affairs to present that concern to governmental and religious authorities involved.

Another resolution coming out of Section IV deals with the same problem; it too refrains from making specific accusations, but it expresses solidarity with fellow Christians who "suffer disabilities and even violence." The resolutions from Section V put the assembly squarely behind nonsegregation.

Sandwiched in among these hurried actions was the report of the youth department, presented by its chairman, Philip Potter, Methodist minister from Haiti; it reflected youthful optimism, enthusiasm and dedication.

The final plenary session ended with "recognition" of the hundreds of men and women who had kept the machinery going during the past 17 days. As their contributions were acknowledged by Bishop Oxnam, who was presiding, they walked across the stage (and back to their jobs), with the assembly's applause marking their reward for a difficult, at times frustrating, job well done.

Participants were then transported by the universally lauded free bus service to First Methodist Church, where the proceedings ended, as they had begun, with prayer. In a moving service of farewell they joined in their varied tongues in prayers of thanks, repentance and petition for understanding and strength. They heard a brief sermon by Bishop Eivind Berggrav, whom all had come to hold in an affection perhaps exceeding that aroused by any other assembly "personality." He appealed for patience, the patience of the gardner, and for "endurance" in that patience. "God needs our imagination and our enthusiasm to get us to move from a stiffened status quo, but sure it can never be our dreams which give us growth . . . but only full commitment every new day to God's will, faith, hope and love in and through Jesus Christ."

Proceedings End with Prayer

Bishop Berggrav's brief sermon was followed by a Te Deum which the worshipers spoke in unison, and a final statement by the Bishop of Chichester, who presided: "Let us . . . give thanks to God for the blessings and fellowship we have known in this place, and renew our dedication to his service. Let us bind ourselves to God and in him to one another that he may use us for bringing peace and wholeness to his church." With this dedication on their lips the participants in "Evanston" left for their lodgings to pack for the diverse journeys homeward—except for the officers and members of the new Central Committee, who stayed on for business meetings the next two days. (See p. 1094.) M.F.

Brethren Youth Meet

In First National Conference, They Are Challenged to Deeper Witness

ANDERSON, IND., Aug. 27.—Calls for greater personal evangelism and more effective pacifist witnessing were lifted up as needs of the hour at the first national Church of the Brethren youth conference, held at the Church of God camp grounds and on the campus of Anderson College here Aug. 23-27. Theme of the conference was "For the Glory of God and My Neighbor's Good." It resounded in presentations which stressed the indispensability of each human life to God's will, the desirability of giving a year or two to volunteer church service, the need for simple living as a means of becoming more generous in Christian stewardship, and the demand for constant striving to develop a faith based on the mind of Christ.

Challenges to the type of Christian living embodied in the theme came in presentations by Kirby Page, author and lecturer; Bob Richards, Brethren pastor and Olympic pole vaulter who is soon to leave for a good will mission to the Far East; Pres. Paul M. Robinson of Bethany Biblical Seminary, Chicago; Marion Downs, lyric soprano of Baltimore; and Harper S. Will, South Bend, Ind., pastor.

For Volunteer Service

The Brethren volunteer service program through which some 600 young people have given a year or more to rehabilitation or

relief work since it was launched in 1948 received widespread interest, as did the discussion on pacifism from the viewpoint of this historic peace church. Thirty special "interest" sessions dealing with personal spiritual, educational and political concerns convened daily.

This was the first national conference of young members of the Church of the Brethren. It brought to Anderson 2,400 young people from 30 states and from India and Germany; they represented nearly one-third of the total membership in Brethren youth fellowships. HOWARD E. ROYER.

Quakers Meet Baptists

Conference in Sweden Brings Russians and Westerners Together

STOCKHOLM, Aug. 12.—Baptists and Quakers from several countries conferred at Stiftsgarden, Rättvik, Sweden, Aug. 4-12. In Baptist groups were six Russian, two English, three American and five Swedish representatives. The Quakers were represented by one English, three American and three Swedish Friends. The conference continued contacts begun in 1952 between Anglo-American Quakers and Russian Baptists. Two Russian Baptists visited Sweden in 1953.

A Swedish professor gave a lecture on democracy as it is practiced in his country. The conference discussed Christian love in modern action and the Christian basis of work for peace. Its members expressed satisfaction at having fellowship with and learning from Christians of countries which were strange to them. It found a common bond in concern over present international and interracial tensions. All agreed that no Christian effort should be spared to prevent war between nations. They sought ways to disseminate the truth through news channels, and urged Christians to speak out clearly and to pray without ceasing for peace.

The chairman of the Russian delegation was Jacob Zhidkov, president of the All-Union Council of Evangelical Christian Baptists. Officials of the Baptist World Alliance who participated were Arnold T. Ohrn, Washington, and W. O. Lewis, London. Americans attending the conference were Cecil E. Hinshaw and Elizabeth and Robert Yarnall of the American Friends Service Committee; V. Carney Hargroves of Germantown, Pa., president of the American Baptist Convention; J. H. Jackson, pastor of Olivet Baptist Church, Chicago, and president of the National Baptist convention, Inc.; and Theodore F. Adams, minister of First Baptist Church, Richmond, Va.

'Life of Christ In Song'

Something new in religious records has been issued under the Euterpe label: "The Life of Christ in Song," a long-play by the bass-baritone Philip J. Cartwright, who has sung before many church conventions. The record may be obtained from Box 171, Maplewood, N. J., for $5. Cartwright is a son of Frank T. Cartwright, secretary for China and southeast Asia of the Methodist Board of Missions. He has conducted choirs in the New York area.

Visitors Depart From Evanston

To Far Corners of World They Carry Memories of Deep Consultations, Meaningful Sidelights

EVANSTON, ILL., Sept. 1.—By the time participants in the World Council's Second Assembly left First Methodist Church at noon yesterday after the brief but moving closing worship service, the familiar blue-and-white signs designating places of meeting on the Northwestern University campus had been removed. The assembly was over.

By midafternoon most of the visitors, except for those detained on official business, had been transported in a final ride by chartered bus to the railroad station, with the indefatigable stewards and aides hustling the baggage.

In what had been one of the busiest and most frantic spots—the information center at Scott hall—the tables and booths had been removed, and huge piles of cartons stood ready for dispatch to the W.C.C. offices in New York. At the one remaining desk, Eleanor Kent Browne was busy with the continuing task she had carried in addition to being "general information" officer—conferring with a succession of assembly headliners on train and accommodation schedules for the speaking tours on which they were due to depart forthwith.

'Write to 156 Fifth Ave.'

Meanwhile, Miss Browne's harried helpers were meeting last-minute requests for postcards, reports, color slides with the reiterated: "Write to 156 Fifth Ave."

Over at press headquarters, workmen were ripping out the rows of telephone booths, carting away desks, typewriters and chairs. At the Garrett bookstore, members of the associated religious publishers were sorting unsold volumes for return to their various centers. A woman approached, introduced herself as a delegate. "After 17 days, I have religious indigestion," she explained. "What can you offer that I can take with me on the train to counteract it?" A sympathetic clerk had only "more of the same" to suggest. "But at any of the downtown drugstores you can find dozens of paper-back detective stories to choose from," she advised.

As the visitors left elm-shaded Evanston (providentially cool and nonhumid the final three days), they took with them memories of exciting formal sessions, stirring addresses. But they took also memories of less portentous events, of the day-by-day kaleidoscope that also was Evanston.

Pre-midnight snacks at Walker's, on the edge of downtown Evanston, the harried waiters rushing to serve lemonades, cokes, coffee, mountainous sodas and banana splits to chattering visitors of all ages and tongues. Ham and eggs for a youthful Dutch delegation, roaring at some joke lost in the intricacies of a foreign tongue to the booths around. . . . At about the same hour, on the beach near Sargent hall, the bearded Syrian Orthodox pushing out into the lake for their nightly swim. . . . Outside McGaw hall, a young couple from Chicago fascinated by a conversation among Greek Orthodox delegates drawn from the floor for a caucus, unaware that the Chicagoans too were fluent in their native Greek.

One Evanston host took his early-arriving British delegate to see the Sox-Detroit baseball game, and baseball won a convert. He thought perhaps British cricketeers could hit some of the pitches—but the outfielders! "I don't believe human arms are really throwing those balls in," he declared. . . . At the Wednesday press conference S. Guernsey Jones illustrated his bewilderment at the theological terms he met in boning up for his participation in discussions on the main theme: "They talk about the 'new age'; I supposed that meant the atomic age; now I find it is the reign of Christ. I met 'agape' and looked in my dictionary; 'mouth open,' it said. Why doesn't somebody explain these things?" . . . The Rev. James Kennedy's "official" movie cameramen were all over the place. After Evanston a film of the Second Assembly will be available in all parts of the world for showing by churches and church organizations.

Touché, Mr. Taft!

At the press conference on women's place in the church, Elizabeth Schwarzhaupt, German jurist, Bundestag member, leader in churchwomen's activities, described her difficulties with the nazis over a pamphlet she wrote in opposition to Hitler's "Kirche, Küche, Kinder" philosophy. A reporter asked if she had not met similar difficulties with theologians. "Difficulties, yes, perhaps—but not in the same class, never so severe," she replied. "You see, she really *is* a politician," added Chairman Charles P. Taft. "No, no, no," Dr. Schwarzhaupt countered. "I'm not a politician; I am sincere."

If visitors from afar found the eschatological and ecclesiastical fare at assembly sessions palling, they were offered theology of a different sort at the Georgian hotel, where the "Religious Research Foundation" had a photographic exhibit showing how plants from seeds prayed over (in accordance with its "course of lessons") have flourished, while those unprayed over remain spindly—or, if the recipients of "negation" (a prayer achievement attained by only a few of the foundation's students), fail to sprout at all. The foundation, which got its inspiration at First Congregational Church of Los Angeles, had even discovered a tie with the World Council: prayer-plant projects and its "para-physics" activities (research into flying saucers and the like) are truly ecumenical. A correspondence course would continue the acquaintance. . . . The bus placards inviting visitors to the exhibit had fascinating neighbors: cards telling riders how they could "win a $100,000 house for $1"—in a raffle conducted for the benefit of St. William's (Roman Catholic) parish in Chicago. . . . Then there was the free lecture "scanning the R.S.V." offered by the Elijah Bible Society, arranged, so the handbills said, since the W.C.C. failed to provide for such critical scanning.

The Rank and File

And there were the *people*—not the headliners, but the everyday men and women from all over the world who after all made this assembly what it was.

John Havea, chaplain to Queen Salote of Tonga, who holds his native land's passport No. 1, serving as a delegate from the Methodist Church of Australasia while in the U.S. for study at Drew Theological

Seminary. Havea told us casually that about 90 per cent of his people attend all services of their church, that the aim of leaders is to have not more than 150 people in each congregation, even though this means two churches in some villages. "Then you have 20 lay leaders in each village instead of 10," he explained. Havea is appointed chaplain by the head of his church; his duties are to preside on special occasions and to preach in the church that the queen and her family attend. He also teaches in the Tonga Methodist (junior) college (700 students) and seminary (80 students).

Sister Gertrud Hermann, member of an order founded in Germany over a century ago by Theodor Fliedner. She was a delegate from the Evangelical Church in Germany. Sister Hermann serves in a large Berlin parish which lies on both sides of the iron curtain, though the church is in West Berlin. She does parish visiting, conducts Bible classes, prepares children for confirmation. Surprising though the news may be to some Americans, people from the Soviet zone cross regularly to their parish church for worship services and for the classes Sister Hermann conducts.

Man with a Mission

F. W. Winton, Presbyterian delegate from Petone, New Zealand. When he was appointed to represent his church at Evanston, Winton faced a dilemma: his slender funds could scarcely be stretched to cover the cost of the journey. But the robust pastor found a solution: he took a weekday job in a Christchurch refrigerating plant which processes New Zealand mutton for overseas shipping. A strike there had just been ended by government intervention; the men were bitter, inclined to feel put-upon and misunderstood. Mr. Winton set out to win their confidence, and in doing so found a mission he endeavored to carry out in the deliberations of the "main theme" group to which he asked to be assigned. He was constantly vocal in insisting that the theologians translate their "hope" into terms that would mean something to the great world of workingmen like those he had come to know in the past three months.

There were others—and their stories, absorbed by their fellows, will be part of the legacy Evanston has left.

'A Tremendous Experience'

As the hordes of visitors departed, it was next to impossible to find one who would not agree that Evanston had been a tremendous experience—one that would be reflected in years to come in renewed dedication to Christ's work in the world, in a deeper sense of sharing with fellow Christians no matter what their national allegiance, personal interpretation or form of worship, in a wider participation in ecumenical endeavors.

This feeling was effectively summed up by a woman delegate from New Zealand as she paused on the rear Garrett campus for her first—and farewell—view of the pounding waves of Lake Michigan: "Never again can any of us who shared in this fellowship become seriously involved in petty and futile arguments and divisions. Never can we lose sight of what after all is our common purpose."

That, in the end, may be Evanston's most permanent contribution—the Christian fellowship it brought into being. M.F.

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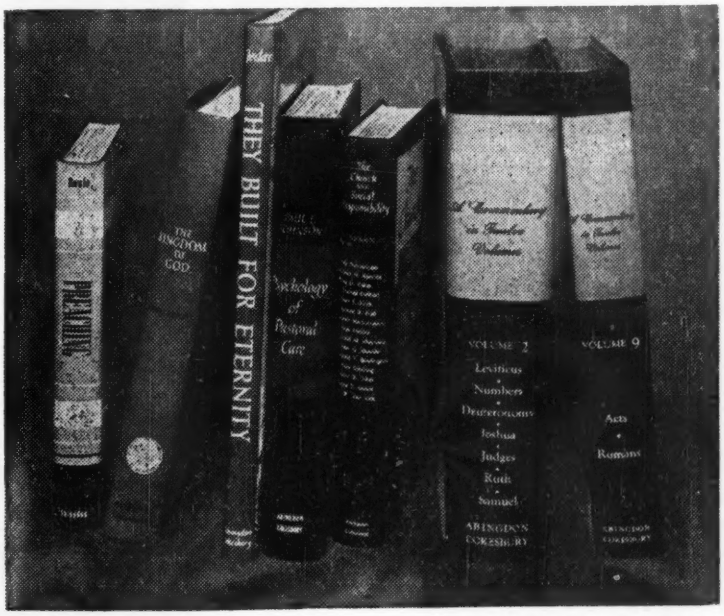

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J.I.C.U. Reports 353 Enrolled

Students from Five Nations Are Served by Faculty of 58—Reiterate School's 'Christian' Foundation

Tokyo, Aug. 7.—The Japan International Christian University outside Tokyo has just released a report giving latest enrollment figures. The present student body numbers 353, of whom 18 are Chinese, 5 Americans, 3 Indians and 2 Koreans. A hundred and four of the students are women. There is a staff of 170, of whom 58 are teachers. Twenty-one of the 170 are non-Japanese. The university now operates in a four-story main building with over 100,000 feet of floor space. In addition, the first unit of the church, 29 faculty apartments, dormitories for 64 men and for 48 women, a dining hall seating 180, and a three-story student union building are either completed or under construction. On the school farm 34 registered cattle, 19 hogs and 500 chickens are already settled.

Defines 'Christian' University

"I.C.U. is a *Christian* university," the report points out. "Its faculty is 100 per cent evangelical Christians, as the constitution stipulates. [However,] the student, on admission, is not required to be a Christian, or to promise to become Christian. The university refrains from proselyting, and attendance at religious services is not compulsory. But there is on the campus such a religious atmosphere that definite Christian influence on the thinking and behavior of the students is inevitable. On Sundays there is worship in the church, located at the center of the campus. On Monday morning there is a chapel service. The lecture hall at which Dr. Emil Brunner, the world-famous philosopher-theologian who has come all the way from Europe to us, gives his lectures is crowded, not only with I.C.U. students but with ministers, missionaries and teachers from the outside. I.C.U. does not seek to become a 'big' university. On the contrary, this university stresses quality rather than quantity. When the four-year course of the college of liberal arts is completed two years hence, the entire student body will number no more than 700. Later, when the graduate schools of education, social work and public administration have been established, the total will not exceed 1,000."

Christian Policies Prevail In Silk Factory

Prof. G. Sakakibara of Aoyama College calls attention to the excellent record of fair dealing with employees set by the Gunze Silk Co., which operates 42 factories in Japan. This company has had a sympathetic attitude toward Christianity for a half-century. Its president, Mr. Hatano, belongs to a Kyodan (United) church, as do some 1,250 of his office staffs and 200 of his plant workers. In the Gunze factories there has been no such invasion of human rights as has occurred in the 10 factories of the Omi Silk Co., whose women operatives went on strike recently—not for higher pay, but in protest against their confinement to dormitories in their free time, censorship of their mail, and many other interferences with their private lives. The case received wide publicity and so aroused public opinion that the government has intervened and developments give promise that a settlement will be made granting the women workers more humane working conditions. One reason the public was so outraged, no doubt, is that Mr. Natsukawa, head of the company, is a very devout Buddhist.

Japan Christian League Persists

For a time after the forced organization of the United Church of Japan (Kyodan) in 1941, the *raison d'être* of the cooperative National Christian Council practically vanished. However, the Japan Christian League, formed in those prewar days of pressure on all Christians, continued. It included the Kyodan and the Roman Catholic and Greek Orthodox churches. Even with the reorganization of the N.C.C. after a number of denominations withdrew from the Kyodan, the J.C.L. is still a going concern. Keitaro Nishimura, general secretary of the Japan Anglican Church (Seikokai), has just succeeded Mayuki Imaizumi as the league's chairman. Iwao Niwa, general secretary of the Kyodan, represents the J.C.L. on the board of directors of the national religious council, which includes representatives of the principal Buddhist and Shinto sects.

Christian Kindergartens Grow in Number

Two of the most important examples of Christian community service are the increasingly numerous Christian-operated kindergartens and nursery schools. The latter care for the young children of working mothers and are under the supervision of the national department of public welfare; the kindergartens are under the ministry of education. The Kyodan operates 252 kindergartens and 320 nursery schools. In all, Christian groups conduct 538 kindergartens and 880 nursery schools in this country. The Kyodan has just completed a training conference for nursery school teachers, made possible by the Interboard Committee. It brought 250 teachers to Aoyama Gakuin.

And So Forth

A revised edition of the hymnbook used by at least 80 per cent of Japan's Christians will appear this fall. It will contain 566 hymns, including 121 new ones, of which 20 are by Japanese writers. The revised hymnbook will omit 159 of the hymns in the present edition.

A special grant from the U.S. Methodist Woman's Division of Christian Service defrayed the costs of the first training conference for matrons of Christian girls' dormitories to be held in Japan. There is growing recognition of the vital importance of student dormitories as centers for Christian nurture.

If investigations prove that accommodations are adequate, the World Council of Christian Education will hold its 1958 meeting in Tokyo.

The Kyodan is launching a campaign to make possible a substantial increase in payments to retired pastors after this year. It hopes to treble the present rates by 1959, the centenary of Protestantism in Japan.

Darley Downs.

Convict Georgia Minister-Editor

Jury of Fellow Pastors Finds L. Blake Craft 'Un-Christian' in Conduct of 'One Methodist Voice'

ATLANTA, Aug. 9.—L. Blake Craft, Methodist minister who edits and publishes the monthly *One Methodist Voice,* has been found guilty of "un-Christian tempers, words or actions" and "imprudent or unministerial conduct" by a jury of fellow Methodist ministers and sentenced to suspension from the ministry until the North Georgia Methodist annual conference meets next June. Craft was acquitted of an additional charge of "disobedience to the order and discipline of the church." The affair revolved mainly around *One Methodist Voice,* in which Craft, it was charged, "slandered his ministerial brethren" through various "unfounded" accusations, including Communist activity. More than 50 witnesses were heard at the trial.

Convicted Minister Will Appeal

In their statement the jurors said: "We . . . recognize the right of the individual as an American citizen and minister in the Methodist Church. We are not in opposition to [his] publishing a paper, nor his personal fight against communism, for which he is not charged. We point out also that the Methodist Church is against communism. . . . We specify his use of *One Methodist Voice* as a means to attack personally his brother ministers, to discredit the leadership of his conference and to confuse the laymen of the church, creating doubt in their minds by the dissemination of inflammatory writings." Rev. J. E. Fain, counsel for Craft, says the case will be taken to the appellate court of the Methodist Southeastern jurisdictional conference. The appeal will be on the grounds that the trial was secret though charges had been made "in the open," that Craft was denied the right to have a layman as his associate counsel, and that the charges "had no foundation and are not specifically related to the basic law of the church."

Express Divergent Views on Presbyterian Merger

Sharp disagreement prevails among Presbyterian, U.S., leaders in this area over the proposed merger with the Presbyterian, U.S.A., and United Presbyterian churches. John R. Richardson, Atlanta pastor, contends that the Westminster Bible used by the northern church contains "contradictions," and says he does not want to belong to a group that would "tamper with the word of God." He points out that although the Presbyterian Church, U.S., is more "progressive in membership" and has larger per capita monetary donations, it would have only about 20 per cent of the membership of the merged body. Speaking at First Presbyterian Church, Decatur, Kenneth S. Keyes, a Miami businessman, objected to the proposed merger on the ground that it would set up a highly centralized church organization with great power invested in a General Council—a setup en-

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tirely different from that under which the southern church has "operated so successfully for years"—and that the merged body would permit changes to be made in the Confession of Faith, catechisms and the book of church order by a two-thirds vote, rather than by the three-fourths vote required by the southern group. In reply Francis Benton, Atlanta minister, points out that the plan provides regional areas of administration not highly centralized, that the Confession of Faith "in no way compromises our beliefs," and that the merged church would have a large conservative majority.

News of Georgia Baptists

Atlanta Baptists are hopeful of keeping the Southern Baptist Convention's radio and television commission at the spacious headquarters here. As authorized at the annual meeting of the convention in St. Louis, the commission is now receiving proposals from other cities desiring it to locate in or near them. The proposals will be considered at a meeting in Nashville Sept. 23. . . . Second Ponce de Leon Baptist Church here celebrated its centennial recently. Although the church under its present name has existed only since 1932, Second Baptist Church, one of the three churches which merged to form it, was founded in 1854. Main speakers at the observance were Pres. J. W. Storer of the Southern Baptist Convention and Ryland Knight, who was pastor at the time of the merger. . . . James W. Merritt, who will retire soon after 28 years as executive secretary of the Georgia Baptist convention, was elected senior secretary of the Southern Baptist Convention at the recent annual meeting. Chief duties of his new nonadministrative office are to publish the convention's proceedings and book of reports. . . . William Holmes Borders recently led his congregation (Wheat Street Baptist, Atlanta) in dedication of a new educational building, erected at a cost of more than $300,000.

Georgia Pays Tuition Out of State for Negro Students

A total of 278 Negroes are now taking graduate training in the field of education on Georgia state grants. They are studying in colleges throughout the nation. As a result, persons with masters' degrees are beginning to swell the ranks of teachers for Georgia's Negro colleges and lower schools. The state pays the difference between tuition costs at the out-of-state or private colleges and tuition costs for white students at the University of Georgia, as well as a $100 differential in the cost of room and board for a 36-week period and train fare to and from the college.

Declare War on Gambling Operations

The Fulton county grand jury (Atlanta) has declared war on gambling. "The time has come," says its presentment, "when the law against the operation of slot machines, bingo games and other gambling devices must be rigidly enforced, lest their continued operation lead us into an era of organized crime and gangsterism." Louie D. Newton, pastor of Druid Hills Baptist Church, has responded by urging both Fulton and DeKalb counties to get rid of gambling devices. The Atlanta Christian council and the Baptist ministers' conference are joining him in the campaign. Addressing the latter group recently, Solicitor John I. Kelley said he hopes to rid Fulton county of "this menace." A $1-million-a-year lottery business was unearthed here a short time ago.

And So Forth

The 16-room residence of Mrs. Asa Warren Candler, Sr., has been sold for $55,000 to the Roman Catholic nuns of the Contemplative Order of Visitation.

Buying a jeep with the proceeds of a furniture repair project, three Atlanta youths drove it 6,000 miles to Fairbanks, Alaska, and presented it to Protestant Episcopal Bishop W. J. Gordon.

After four years as executive secretary of the Presbyterian, U.S., Board of Church Extension, Vernon S. Broyles, Jr., has returned to his former pastorate, North Avenue Presbyterian Church, Atlanta.

Alfred E. Manley was inaugurated recently as president of Spelman College here. A native of Spanish Honduras, Dr. Manley is the first Negro to head the institution. Delegates from more than 50 universities and colleges attended the ceremony.

Clergymen do not have to enter politics to save the country, Gov. Herman Talmadge told the first Southern Baptist rural church conference held recently at First Church, Decatur. Rather, said the governor, they can achieve that purpose by "converting men's souls to Christ" and by "working and praying for a religious climate of faith in God Almighty."

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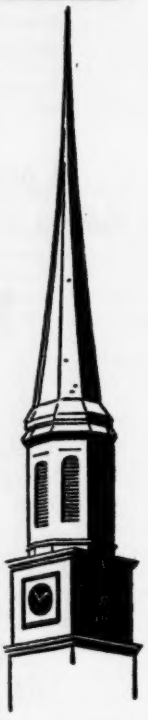

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Germans Report U.S.S.R. Visit

Delegation of Protestant Ministers and Professors Returns Impressed by Orthodox Hospitality

EAST GERMANY, Aug. 10.—Members of the German delegation invited by the Russian Orthodox Church to visit Moscow and other Russian cities have now returned. On the delegation were Pres. Heinemann of the national synod of the Evangelical Church in Germany; the Rev. Mr. Mochalski, secretary of the confessing church; Hildegard Schaeder, who is connected with the German church's office of foreign affairs; the Rev. Mr. Thomas of Plauen; and Profs. Onasch and Aland of Halle University. Prof. Aland, who some time ago was forced to spend two weeks in an East German prison, has set down his impressions of the visit in an article in *Die Kirche,* Berlin weekly. In general, those impressions are favorable. Prof. Aland writes that he was amazed at the hospitality shown the Germans by the Orthodox leaders and congregations; he wonders if such hospitality would prevail in East Germany if the visit were to be repaid. The Germans took part in a service in a beautiful church in Leningrad, during which they listened in on another service in a near-by chapel at which children of members of the congregation were baptized.

Consent to Photographing of Rare Manuscripts in Russia

Prof. Aland thinks it entirely possible that it is true, as he was told, that around 80 per cent of all Soviet children are baptized. One of the guides on the tour told him that he had been baptized as a child, then had departed from the faith, but nevertheless had had his own child baptized. The German guests were informed that Russian authorities and church officials have consented to the photographing of more than 250 Greek New Testament manuscripts in Soviet libraries which have been unknown during the past half-century except to a few Orthodox scholars. The photographs will then be available to students engaged in theological research. State and church authorities will bear the cost of the enterprise.

For 'Dynamic,' Not 'Doctrinal' Church

Erich Meyer is the author of a new pamphlet, *Ende des Protestantismus?* (The End of Protestantism?) put out by the German Association for Free Christianity in Frankfurt on Main. Meyer is one of the many Germans who feel that the church should concentrate on being "dynamic," rather than placing chief stress on loyalty to "pure doctrine" based on the Bible. Since 1945, the "confessing" element has become so strong in all the regional churches that many Protestants no longer feel at home in them. In some cases, even state authorities dare not nominate professors to theological faculties unless they agree fully with the point of view set forth by bishops and consistories. The old Prussian state had more courage; for instance,

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it insisted on the nomination of Adolf Harnack, even though the church office in Berlin was opposed to that great historian.

Reports German Congregations In Hungary Healthy

Dr. Gennrich of Leipzig, general secretary of the Gustav Adolf Work, which sees to the interests of German Protestants in areas where they constitute a minority, has returned from a visit to Hungary much impressed by what he saw of the spiritual life of the German congregations there. During the past 120 years the Gustav Adolf Work has shepherded the members of such congregations around the world, building churches and chapels for them and sending ministers to serve parishes unable to support their own. In Germany, it has been active in Bavaria and other areas where Roman Catholic influence is strong. Abroad, it also cooperates with foreign churches which are trying to do what they can for Protestant minorities in their midst.

Christian Democrats Adopt 19th Century Reformers

It is not surprising to find many Christian Democrats in East Germany who tend to make much of the work of church-connected social reformers of the 19th century, such as Protestants Wichern and Naumann and Roman Catholic Franz von Ketteler. However, many of them tend to evaluate these men and their work from one-sided, primarily party-line, angles. In a new East German book edited by Walter Bredendieck (Koehler und Amelang, Leipzig), speeches, sermons and excerpts from books by these three reformers are presented. The critical reader may therein find food for comparison between tendencies in Christian social thought of the 19th and 20th centuries.

East German Universities Have Protestant Congregations

At present no East German university is without its student pastor who takes charge of worship services, Bible discussion, excursions and social activities arranged for all Protestants on the campuses, whether or not they are theological students. The political difficulties of various kinds which

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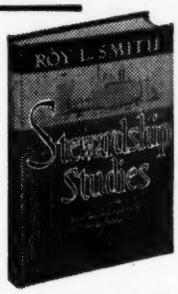

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beset these student religious programs some years ago have eased somewhat, though they are not entirely absent today. In his yearly report the student pastor at Jena University points out that the regular worship services must be the center of activities for the student congregation, although Bible studies play a large part in the program. Protestant students also do a good bit of singing in neighborhood churches and hospitals. The Jena student congregation has its own theatrical group, which presents Christian plays—becoming ever more popular in Germany. Not long ago the Jena Protestant students met their fellows from Tübingen University at a special conference in the Thuringian mountains. Later this month delegates from the congregation will take part in a national conference at Heidelberg, in West Germany, at which representatives will be present from all German student congregations.

And So Forth

Final figures on the recent great Kirchentag in Leipzig reveal that at least 650,000 persons attended the concluding service in Rosental meadow, instead of the 300,000 originally reported.

Germans just returned from Russian prison camps report that Bishop Popp, who was in charge of the German Protestant church in Yugoslavia until his arrest in 1945, was transported with 25,000 others to Russia, where he was forced to work in the mines and, later, to serve as a lecturer at the University of Moscow. Last year he became ill and died in a Moscow hospital. Earlier reports had it that he had been killed.

A special collection has been taken in all German churches for the relief of the thousands who suffered in the flood which recently swept various parts of the country.

A recent survey reveals that 59 per cent of German pastors' sons who graduate from high school register for study at the universities. Of these, 21 per cent plan to become ministers, 10 per cent physicians, 10 per cent businessmen, and 6 per cent farmers. The number of pastors' daughters entering the universities has doubled within the past 20 years; today, 16 per cent of them are doing so.

An increasing number of congregations in the church province of Saxony do not have regular Sunday services. Church offices in Magdeburg have asked local presbyteries to do all they can to find men and women who will read to such congregations as assemble sermons prepared by the Magdeburg consistory. GERMANICUS.

A Correction

In the news dispatch from Boston on page 954 of The Christian Century for Aug. 11 the name of Wallace Forgey, newly appointed professor at Andover Newton, was misspelled. In the same item Roy M. Pearson should have been identified as the new dean of Andover Newton and president of Andover. The corporation lines in this united theological seminary sometimes become blurred.

New Film Accompanies Home Mission Theme

"City Story," 44-minute 16 mm. film prepared by the National Council of Churches' broadcasting and film commission, is designed for use with the council's home mission study theme for 1954-55. It may be rented from religious film depositories for $12.

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Syracuse Center Serves Churches

First Presbyterian Offers Space at Nominal Fee in New Property to Councils, Agencies

SYRACUSE, N. Y., Sept. 1.—First Presbyterian Church of Syracuse, of which William H. McConaughy is pastor, is planning to establish an ecumenical headquarters on property it recently acquired adjoining its grounds. A large structure formerly used as an automobile display and sales quarters is to be remodeled and will be ready for occupancy early in 1955. There office space at reasonable rental will be offered to denominational and interdenominational religious organizations which desire it. The New York state council of churches, the council of churches of Syracuse and Onondaga county, and the synod of New York (Presbyterian Church, U.S.A.) have signified their intention of moving to the new center. If other church agencies later wish to join the group, provision will be made for their accommodation.

University of Rochester Coordinates Religious Activities

Robert H. Beaven, formerly president of the Baptist Missionary Training School in Chicago and son of a former president of Colgate-Rochester Divinity School, has been appointed to the newly created position of director of religious activities in the college of arts and sciences of the University of Rochester. Mr. Beaven will serve as coordinator of campus religious activities and as chaplain to Protestant students, and will seek to expand the religious program, with an emphasis on its interfaith, devotional, civic, social and philanthropic aspects. The president of the university has expressed a hope that an interfaith chapel dedicated to the "rediscovery of the brotherhood of all mankind" may soon be erected.

New York Presses Fight On Comic Books

New York state's joint legislative committee on comic books has been holding a three-day meeting at Lake Placid to consider the need for new laws to curb the sale of salacious literature and publications featuring brutality, sex and sadism. The last session of the legislature stiffened the laws on objectionable books and magazines, but these are now considered inadequate. Henry Fisher of Malone, representing the state district attorneys' association, told the committee that he believed "these salacious publications are one of the primary sources of juvenile delinquency." John F. O'Brien of Rochester, legal representative of the state pharmaceutical association, said that in his opinion 70 to 80 per cent of the pocket-sized books contain material which should be kept out of the hands of minors.

Turner Reports on John's Defection

Ewart E. Turner, pastor of West Genesee Methodist Church here who formerly was minister of the American Church in Berlin, recently returned from a trip to Germany as a special correspondent for the *Christian Advocate*. He reports that the defection to the Soviet zone of Otto John, security chief of West Germany, has been a major setback to the resistance forces of East Germany. Those behind the iron curtain who have refused to bow the knee, he was told by one of their leaders, are tired from their long efforts and now tend to consider the situation too hopeless to warrant their continuing to expose themselves to constant danger. Explanations given in West Germany for Dr. John's treason are that he was an emotionally unstable person and that Soviet agents may have found some detrimental information about him which they were able to use for blackmail purposes.

Polish National Catholic Church Widens 'Acceptance' Basis

The ninth general synod of the Polish National Catholic Church, meeting in Buffalo early last month, amended its constitution to permit the admission of non-Poles who accept its teachings. Membership in the church was formerly restricted to Poles and their descendants, but is now opened to persons of other national groups, mainly Slavic, who have been seeking to join. In a sermon at the opening of the synod Bishop John A. Misiaszek of Scranton, Pa., urged the delegates to shun the "religion of stagnation" and emulate Christ, the "man of action" who rebuked wrong and sin without regard for persons. Prime Bishop Leon Grochowski of Chicago told the conference that the greatest threat to the church today is irreligion, which he said is promoted in part by the Communists and is nurtured by material prosperity. The synod was attended by 500 lay and clerical delegates.

And So Forth

The chancery office of the Roman Catholic diocese of Buffalo has announced that it will certainly avail itself of the permission recently granted by the Vatican to use English instead of Latin in some of its church ceremonies. Considerable time will elapse, it was said, before the new usage is instituted, for the ritual for the ceremonies affected (baptism, matrimony and extreme unction) must first be officially translated and printed.

At its 36th annual convention the New York state American Legion voted to abolish its "40 and 8" society unless that society changes its racial policy. A resolution was adopted requesting the national organization of the legion "to adopt such rules and regulations as will prohibit discrimination of any race, color or creed in the membership of any subsidiary of the American Legion."

Daniel Haynes, who played the part of "De Lawd" in Marc Connelly's drama "Green Pastures" during its second run in New York, died in Kingston of a heart attack during the summer. Two years ago he retired from the pastorate of St. Marks African Methodist Church in the metropolis.

A new house of worship, built after working hours by members of Jehovah's Witnesses, was recently dedicated at Port Chester. Neighbors of various religious denominations aided the Witnesses with equipment and volunteer services.

WALTER D. CAVERT.

Los Angeles Sees Religious Dramas

Succession of Performances Are Given in Area—Trailer Provides Space for Released Time Classes

LOS ANGELES, Aug. 30.—Our part of the world has recently seen some interesting and significant developments in the field of "religion in art"—particularly in dramatics. The continuing performances of religious plays for church audiences by the Bishop's Company (Methodist) are invariably received with enthusiasm. The Los Angeles board of education, the city department of recreation and the local chamber of commerce joined in sponsoring repeated performances in Santa Monica Aug. 27-29 of "This Nation," a play with a religious theme by Dorothy Clarke Wilson. The presentation, four months in preparation, was by the Wilcoxson Group Players; it utilized a cast of 127. The First Unitarian Church of Los Angeles has held its third annual festival of the arts, using as a theme John Donne's "No man is an island." The theme was carried out in an art exhibit and in dance, drama, music and films.

'Day of Triumph' Awaited

Great interest is being shown in the coming release by Century Films of "Day of Triumph," first full-scale portrayal of the life of Jesus since "King of Kings." The film was produced by James K. Friedrich, Episcopal clergyman who heads Cathedral Films. The script was written by Arthur Horman. Irving Pichel, who directed "Martin Luther," performed the same service for the Century film, with the assistance of John T. Coyle. Pichel died the day the completed production was being previewed. Brian Hession of England was technical adviser. Filming of "Day of Triumph" proceeded in an atmosphere of reverence and dignity. The first day of actual production opened with prayer, and worship services were a part of the total enterprise.

Young Work-Campers Help Displaced Russians

Among the several constructive youth work projects which have flourished in this area during the summer is that in Glendora, where under the sponsorship of the American Friends Service Committee 16 teenagers have been working with displaced Russians in a self-help housing project. Toiling shoulder to shoulder with the former Russians, they have erected a Russian Orthodox cross as a memorial to those who died in forced repatriation in Europe, and have constructed a patio and walks adjacent to the project's church. The 16 young people represented several races and religious faiths. For the privilege of working on the project, each paid his own transportation to Glendora, plus $135.

Portable Classroom Serves Released Time Pupils

The Los Angeles council of Protestant churchwomen has presented to the city church federation a custom-built trailer and automobile to be used as a "classroom on wheels" in weekday religious education programs. The trailer can accommodate 36 children. It will be taken to schools which are distant from a church or other place where religious education classes can be easily conducted in the "released time" provided for by local and state law. That law says children from the fourth through the sixth grades can be released from school for an hour a week for religious instruction if parental permission is given.

And So Forth

Roman Catholic Cardinal McIntyre on Aug. 22 dedicated the new Church of the Assumption at Ventura. In so doing he celebrated also the 185th anniversary of the first mass read at San Buenaventura mission. A number of artists from Clare-

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mont joined in working on the tile façade of the new church, which depicts priests and people gathered for that first mass in 1769, and on paintings and statues inside the church.

Meeting here for its annual national convention in late August, the Military Order of the Purple Heart adopted resolutions approving universal military training, opposing admission of Communist China to the United Nations, and urging that that body be reorganized to exclude Soviet Russia.

After 40 years as a missionary in the Orient, Henry Lacy will shortly become minister of visitation at First Methodist Church, Glendale. Mr. Lacy is a member of a distinguished Methodist missionary family. MILDRED W. CRANSTON.

Young Americans Take Part in Work Camps Abroad

Around 100 young Americans have participated in work camps in Europe and Asia this summer under auspices of the World Council of Churches. All together, 1,000 young people from many nations have been at work in the council's 33 work camps in 22 nations.

Churches of New Zealand Report

Yearly National Council Meeting Hears of Cooperative Projects—Nation Is Aroused by Delinquency

CHRISTCHURCH, NEW ZEALAND, Aug. 5.—Thirty delegates representing eight constituent bodies in the New Zealand National Council of Churches assembled here July 20-21 for the annual meeting of the council. Anglican Archbishop R. H. Owen, vice-chairman, presided over the sessions in the absence in Australia of Pres. H. L. Fiebig (Methodist). Allan T. McNaughton, executive secretary, reported that much time and effort was expended during the past year on the task of helping migrants for whom the World Council of Churches had sought entry to New Zealand. The W.C.C. had offered to grant £150 a year to cover expenses involved in this work, but the delegates decided to decline the offer and resolved that the cost should be met by our own council. It was announced that plans are well advanced for the second New Zealand Faith and Order conference next May.

Devote August to Preaching On Evanston Themes

The National Council of Churches has asked all ministers in New Zealand to share during this month in a simultaneous preaching mission on the themes to be discussed at the World Council assembly in Evanston. Five sermons on the themes have been published in a booklet, *The Healing of the Nations,* a copy of which has been sent to every minister. Much attention was given at the annual meeting to the problem of "communication." It was resolved that during the coming year the council should do all it can to strengthen its 14 local branches and to encourage and foster ecumenism at the local level. The delegates decided that the council's Christmas appeal this year will be for funds to aid in South Korean reconstruction. Last year's appeal produced £3,300 for assistance to churches in the Moluccas (Indonesia). The council's youth committee has planned an ecumenical Christian youth conference on "The Christian Basis of Peace." It will be held Aug. 22-27 on the North island.

First Prison Chaplain Reports on Work

Perhaps the most interesting item on the agenda of the National Council's annual meeting was the address by L. C. Clements, chaplain to a Borstal (penal) institution at Invercargill. Mr. Clements is the first chaplain to be appointed by the government to such an institution. He is paid by the prisons department, and was appointed after being nominated by the council. Because his work has proved invaluable the government has already made another similar appointment, and it seems likely that it will soon name official chaplains for all the nation's prisons.

New Zealand Aroused by Juvenile Delinquency

The recent arrest of over a dozen youths in Hutt City, near Wellington, on charges

TRAGIC POSITION OF CHURCHES TODAY

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

Jehovah, champion of "the poor and needy."—Baal, the god of wealth, whose devotees appealed to the Baal cult as vindicating their legal hold on the plain people.—"Baal hath devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters" (Jeremiah 3: 24; cf. Jer. 11: 13). "The name Baal became the very signature of heathenism" (Prof. George F. Moore, of Harvard Divinity, in Commentary on Judges, 195). Heathen religion was identified in antiquity with political tyranny, cult prostitution, and land monopoly. "Woe unto those that add house to house, and field to field" (Isaiah 5: 8).

Modern scientific Biblical scholarship shows that the religion of One God was not impressed abruptly upon the Hebrew people at a flaming mountain in the wilderness of Arabia. Not a single one of the scholars responsible for the new Revised Bible of 1952 looks to Mount Sinai as the source of Ethical Monotheism. They do not accept the Pentateuch as a trustworthy introduction to the Hebrew history that took place in Palestine. But on the contrary, scientific Biblical interpretation shows that the resounding struggle against "other gods" was a long, desperate and bloody fight against economic enslavement of the Hebrew peasant class under the Hebrew wealthy class. That is how the religion of One God was gradually and painfully brought forth under the leadership of the Hebrew prophets in Palestine itself.

What is it, then, that has obscured the vivid human meaning of Hebrew history and covered up the significance of the Bible as a reflection of that history? Who or what is responsible for enthroning in our Church Pattern the naively blasphemous idea that the Bible stands for the "real" God, as opposed to heathen gods that are "unreal"? Who or what has defaced the ancient, dramatic Story of God, and substituted for it the Complacent Respectabilities of modern ecclesiasticism?—A bulletin on the subject can be obtained by sending a three-cent stamp as below. (Requests without stamp will bring no result).—L. Wallis, Box 73, Forest Hills, Long Island, New York.

of "unlawful carnal knowledge and assault" brought to light some disturbing conditions. It was discovered that a gang of teen-age boys and girls, many of them high school pupils and some of the girls under the age of consent (16), had been for some time indulging in acts of sexual immorality. Revelation of this unsavory state of affairs in Hutt City, a district whose population has more than doubled in the past decade, was followed by declarations that the situation is no better in many other parts of the country. Concern became so widespread that the prime minister appointed a committee to inquire into moral delinquency among children and adolescents. His action has won general approval. The committee is charged to inquire into and report on conditions and influences that tend to undermine standards of sexual morality among the nation's youth, and to make recommendations to the government for positive action by both private and public agencies. Chairman of the committee is O. C. Mazengarb, a leading Wellington lawyer; other members are two women, a doctor from the health department, the headmaster of a large boys' secondary school and a Presbyterian minister, convener of his church's committee on public questions. Church spokesmen declare that juvenile immorality is a direct result of the departure from Christian faith and conduct in family life. Ironically, the churches of Wellington were holding their first "Church and Family Week" about the time of the Hutt City revelations.

Personalia

D. M. Taylor, vice-principal of College House, Christchurch, an Anglican theological school, has been awarded a Fulbright traveling research scholarship. He leaves shortly for six months' study at General Theological Seminary, New York. Mr. Taylor has taken an active part in the ecumenical movement in this country, particularly in the Faith and Order discussions.

Prof. Josef Hromadka of Czechoslovakia is to pay a brief visit to New Zealand early in September. Coming by air from Evanston via Australia, he will probably be the first assembly delegate to arrive in this country.

Allan T. McNaughton announced at the annual meeting of the National Council that he does not wish to accept a further term as executive secretary after January. He intends to take up parish work. Prior to coming to New Zealand three years ago, Mr. McNaughton was The Christian Century's news correspondent in Australia.

MALCOLM W. WILSON.

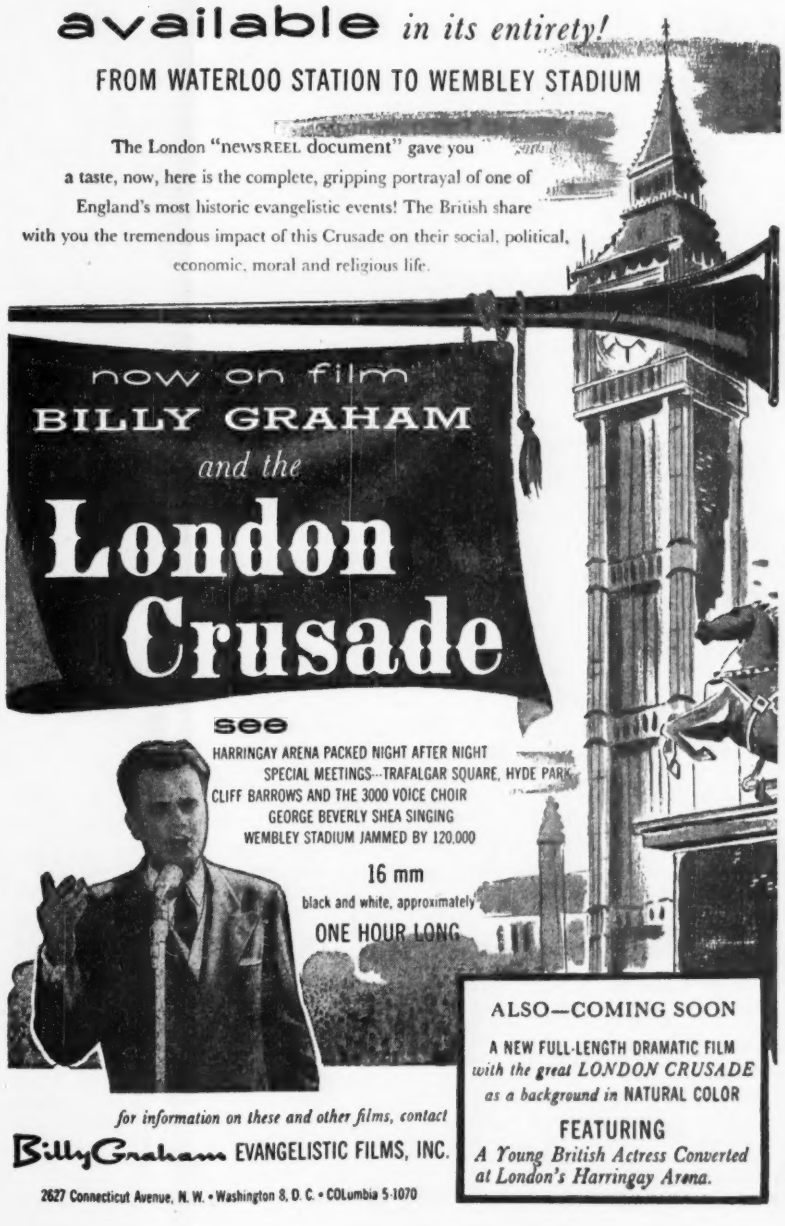
The Church Roll

At its annual convention in Minneapolis, the American Guild of Organists presented its award for anthem composition to John Lee Lewis of Aurora, Ill. His anthem was entitled "We Sing of God." The guild's $500 award for the best performance by a student organist went to Dale Peters of Fort Worth, Tex.

Edwin W. Parsons, executive secretary of the National Council of American Baptist Men, has been appointed director of the National Council of Churches' general department of United Church Men.

Dean Emeritus Henry Burton Trimble of Emory University's Candler school of theology was named "Rural Minister of the South" in Emory University's second annual town and country church development program. The award was given by the university and the *Progressive Farmer* in recognition of Dean Trimble's "leadership in the whole town and country movement, beginning with the establishment of Emory's town and country school for rural ministers 10 years ago."

Recent deaths in the field of religion: Stewart P. MacLennan, Canadian-born pastor emeritus of First Presbyterian Church, Hollywood, Calif., on July 26, at the age of 69. Dr. MacLennan was responsible for the founding of the church in 1923 and was its pastor for 19 years, during which its membership grew from 300 to 2,500. . . . Philip L. Tsen, retired bishop of the Anglican diocese of Honan, China, in Shanghai, last month, at the age of 69. Dr. Tsen, a former chairman of the house of bishops of the Anglican Church in China, was the first Chinese chosen to head an Anglican diocese. . . . Graham Frank, formerly minister of Central Church (Disciples), Dallas, and secretary of the International Convention of Disciples of Christ, on Aug. 22.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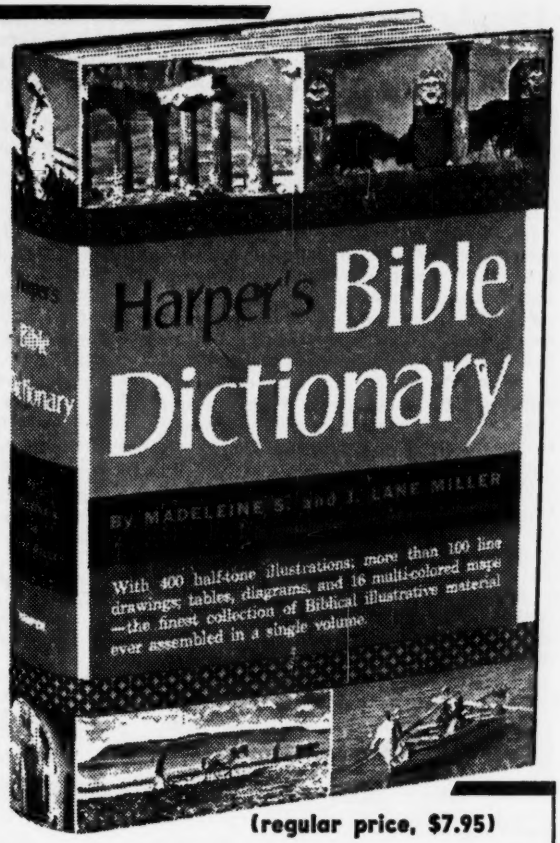
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